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### REVIEWS OF NEW BOOKS.

*A Second Series of the Manners and Customs of the Ancient Egyptians, including their Religion, Agriculture, &c.; derived from a Comparison of the Paintings, Sculptures, and Monuments still Existing; with the Accounts of Ancient Authors.* By Sir J. Gardner Wilkinson, F.R.S. M.R.S.L. &c. &c.; author of "A General View of Egypt, and Topography of Thebes," &c. 2 vols. 8vo., and a Volume of Plates. London, 1841. Murray.

To Sir Gardner Wilkinson we are already so deeply indebted for the light he has cast upon the darkness of ancient Egypt, that we should hardly have thought it possible for him to add so much to the obligation as he has done by the production of this second series of his invaluable work. To the fund of knowledge acquired by a long sojourn in the country, and the skilful examination of its remaining antiquities, a profound study of its monuments and monumental records, Sir Gardner has most elaborately consulted the statements of the oldest writers which have descended to our time, and, out of this research, constructed a whole view of his subject, such as, without such ability and labour, must have lain for ever an inexplicable and unimagined mystery in the sepulchre of a lost and nameless Pharaoh.

The exciting interest attached to the investigation of the memorials of one of the earliest races of civilised man, and the inquiry into circumstances connected with the cradle of our earth's history, has been greatly increased of late by the partial power we have acquired of making out the sense and meaning of legends, which confounded philosophers two thousand years ago. Unravelling these hidden and extraordinary puzzles creates an increase of appetite to expound the rest, and causes the pupils of our orbs of vision to expand with intense effort as if to penetrate through the entire circle of uncertainty by which we are yet surrounded; though some immediate objects have been clearly ascertained by the lamps of such explorers as Young, Champollion, Rosellini, and Wilkinson.

In the present publication the latter has much enlarged our sphere of observation, and brought before us a vast mass of important matter. The expositions of the religious systems of the Egyptians is particularly full and striking; but, in truth, the comparisons made, the inductions drawn, and the intelligence shewn in regard to their ceremonies, rites, opinions, common usages, and other features of individual and national stamp, are all of an order to command our warmest praise and admiration. Diligence and talent are alike conspicuous throughout.

To illustrate these volumes as they ought to be, so as to afford a proper idea of their sterling merits, is quite out of the question; but as they will find their way into the hands of every one who is attached to historical learning, we need be the less anxious about the performance of our critical duty. A few miscellaneous selections, indeed, from portions which are likely to be most popular with the generality of

readers, and convey the most novel instruction relative to the children of Ham, must suffice for our purpose. Of the Nile, that grand ancient and modern fertiliser of Egypt, Sir G. W., in his chapters on her agriculture, tells us:—

"Its component parts, according to the analysis given by Regnault in the 'Mémoires sur l'Egypte,' are,—11. water; 9. carbon; 6. oxide of iron; 4. silica; 4. carbonate of magnesia; 18. carbonate of lime; 48. alumen: total, 100: the quantity of silica and alumen varying according to the places whence the mud is taken, which frequently contains a great admixture of sand near the banks, and a larger proportion of argillaceous matter at a distance from the river. The same quality of soil and alluvial deposit seems to accompany the Nile in its course from Abyssinia to the Mediterranean; and though the White River is the principal stream, being much broader, bringing a larger supply of water, and probably coming from a greater distance than the Blue River, or Abyssinian branch, which rises a little beyond the lake Dembea, still this last claims the merit of possessing the real peculiarities of the Nile, and of supplying those fertilising properties which mark its course to the sea. The White River, or western branch, likewise overflows its banks, but no rich mud accompanies its inundation; and though, from the force of its stream (which brings down numbers of large fish and shells at the commencement of its rise, probably from passing through some large lakes), there is evidence of its being supplied by an abundance of heavy rain, we may conclude that the nature of the mountains at its source differs considerably from that of the Abyssinian ranges. Besides the admixture of nitrous earth, the Egyptians made use of other kinds of dressing for certain produce; and in those places where the vine was cultivated on alluvial soil, we may conclude they found the addition of gravel beneficial to that valuable plant,—a secret readily learned from its thriving condition, and the superior quality of the grape in stony soils; and some produce was improved by a mixture of sand. Nor were they neglectful of the advantages offered by the edge of the desert for the growth of certain plants, which, being composed of clay and sand, was peculiarly adapted to such as required a light soil; and the cultivation of this additional tract, which only stood in need of proper irrigation to become highly productive, had the advantage of increasing considerably the extent of the arable land of Egypt. In many places, we still find evidence of its having been tilled by the ancient inhabitants, even to the late time of the Roman empire; and in some parts of the Fyoom, the vestiges of beds and channels for irrigation, as well as the roots of vines, are found in sites lying far above the level of the rest of the country."

And of the products:—

"If all the indigenous productions of Egypt (which unquestionably grew there in ancient as well as modern times) were enumerated, a large catalogue might be collected, those of the desert alone amounting to nearly 250 species. For though the Egyptian herbarium is limited

to about 1300, the indigenous plants constitute a large proportion of that number; and few countries have a smaller quantity introduced from abroad than Egypt, which, except in a few instances, has remained contented with the herbs and trees of its own soil; and the plants of the desert may be considered altogether indigenous, without, I believe, one single exception."

The minute account of the innumerable gods which the Pantheon of Egypt exhibits, has already been alluded to; and we proceed to some manageable extracts in connexion with that remarkable branch of the author's elucidations:—

"The two main principles on which the religion of Egypt was based, appear to be, the existence of an omnipotent Being, whose various attributes being deified, formed a series of divinities, each worshipped under its own peculiar form, and supposed to possess its particular office; and the deification of the sun and moon, from which it might appear that a sort of Sabæan worship had once formed part of the Egyptian creed. The sun, being the chief of heavenly bodies, was considered a fit type of dominion and power; and the idea of an intellectual sun was merely the union of the abstract notion of a primary agent with the apparent and visible object. For the sun was both a physical and metaphysical deity, and under these two characters were worshipped Re and Amun-re, the real sun, the ruler of the world, in the firmament, and the ideal ruler of the universe as King of the Gods. Of the allegorical portion of their religion we have frequent instances, as in the story of Isis and Osiris, whose supposed adventures, according to one interpretation, represented the Nile and its inundation: and numerous other natural phenomena were in like manner typified by figurative or emblematical conceits. The gods had also their peculiar symbols, which frequently stood not only for the name, but also for the figure, of the deity they indicated; as the Cynocephalus ape was the sign and substitute for Thoth; the hawk and globe indicated the sun, and the crocodile was the representative of the god Savak. Nor were moral emblems wanting in the religion of the Egyptians; the figure of Justice with her eyes closed purported that men were to be guided by impartiality in their duties towards their neighbours; the rat in the hand of the statue of Sethos at Memphis recorded a supposed miracle, and urged men to confide in the deity; and the tender solicitude of Isis for her husband was held up as an example worthy the emulation of every wife. Many were the allegorical and symbolical beings who formed part of their Pantheon; and not only was every attribute of the Divinity made into a separate deity, but genii, or imaginary gods, were invented to assume some office, either in relation to the duties or future state of mankind. Even the genius of a town, a river, or a district, was created in imagination, and worshipped as a god; and every month and day, says Herodotus, were consecrated to a particular deity. It may reasonably be supposed that in early times the religion of Egypt was more simple, and free

from the complicated host of fanciful beings who, at a later period, filled a station in the catalogue of their gods; and that the only objects of worship in the valley of the Nile were, 1<sup>o</sup>, the deified attributes of the creative power, and of the divine intellect; 2<sup>o</sup>, the sun and moon, whose visible power has so generally been an object of veneration among mankind in the early ages of the world; and, 3<sup>o</sup>, we may add, the president of that future state to which the souls of the dead were supposed to pass after they had left their earthly envelope. It is difficult to decide whether the Egyptians had originally the belief in a future state, or if the immortality of the soul was a doctrine suggested at a later period, when philosophy had remodelled their religious notions; suffice it to say, that the oldest monuments which remain bear ample evidence of its having been their belief at the earliest periods of which any records exist; and Osiris, the judge and president of Amenti, is mentioned in tombs belonging to contemporaries of the kings who erected the pyramids, upwards of 2000 years before our era."

At the end, Sir Gardner remarks:—

"In concluding this imperfect notice of the Egyptian deities, I must observe, that whatever opinion I have ventured to express, is offered with great diffidence, owing to the intricacy of the question, the imperfect information to be obtained from the monuments, and the doubtful authority of Greek writers. I have therefore given little more than the forms of the gods, and their principal characters whenever they could be ascertained; and I conclude in the words of Seneca, applied to an observation of Aristotle,—*Egregie Aristoteles ait, nunquam nos verecundiores esse debere, quam cum de Diis agitur.*"

These forms and characters are, however, exceedingly curious, and bring us wonderfully back to fact and truth, so egregiously mystified by the Greeks:—

"Greece," observes the Abbé Banier, "never had but a confused idea of the history of her religion. Devoted without reserve on this important point to her ancient poets, she looked upon them as her first theologians; though these poets, as Strabo justly remarks, either through ignorance of antiquity, or to flatter the princes of Greece, had arranged in their favour all the genealogies of the gods, in order to shew that they were descended from them. Whenever, therefore, any heroes are mentioned in their writings, we are sure to find Hercules, Jupiter, or some other god at the head of their genealogies; and if the desire to pass for very ancient is common to nearly all people, the Greeks were, of all others, the most conspicuous for this folly. It is, indeed, surprising that they, who could not possibly be ignorant of their having received many colonies from Egypt and Phœnicia, and with them the gods and ceremonies of their religion, should venture to assert that those same deities were of Greek, or Thracian, or Phrygian origin; for it is to this conclusion that their poets pretend to lead us. But two words of Herodotus, who says that the gods of Greece came from Egypt, are preferable to all that their poets have put forth on this subject; and Plato tells us that 'when Solon inquired of the priests of Egypt about ancient affairs, he perceived that neither he nor any one of the Greeks (as he himself declared) had any knowledge of very remote antiquity.' And as soon as he began to discourse about the most ancient events which happened among the Greeks, as the traditions concerning the first Phoroneus and Niobe, and the deluge of Deu-

calion and Pyrrha, one of the more ancient priests exclaimed, 'Solon, Solon, you Greeks are always children, nor is there such a thing as an aged Grecian among you: all your souls are juvenile; neither containing any ancient opinion derived from remote tradition, nor any discipline hoary from its existence in former periods of time.'"

This is a fine passage, and well it is followed up:—

"Justly did the priests deride the ridiculous vanity and ignorance of the Greeks, in deriving their origin from gods; and they assured Herodotus, that during the long period which elapsed from the commencement of the Egyptian monarchy, to the reign of Sethos (comprising 341 generations), 'no deity had appeared on earth in a human form, nor even before, nor since that time;' and when 'Hecateus,' says the historian, 'boasted of his genealogy to the priests of Jupiter at Thebes, chiming for his family the honour of being descended from a god, whom he reckoned as his sixteenth ancestor, they made the same observation to him as to me, though I had said nothing respecting my ancestry. Having taken me into a large consecrated chamber, they shewed me a series of as many wooden statues as there had been high-priests during the above-mentioned period; for each high-priest, while yet living, had his image placed there; and, having counted them all before me, they proved that every one had succeeded his father at his demise, beginning from the oldest, and coming down to the last. The same had been done before Hecateus, when he boasted of his genealogy; and, in opposing his pretensions by the number of their high-priests, they denied that any man was descended from a deity. Each statue, they argued, represented a Pirômis engendered by a Pirômis (a man engendered by a man); and, having gone through the whole number of 345, they shewed that every one was the son of his predecessor, without a single instance of any being descended from a god, or even a hero.' Of their idea respecting the manifestation of the Deity on earth, which the Egyptians entertained in common with the Hindoos, but which is far more remarkable in their mode of treating it, I shall not speak at present. This question is totally different from that of the existence of the gods on earth, alluded to by Herodotus, and must be looked upon under a very different aspect, as the most curious mystery which has been traced in the religion of Egypt. That the images of the Egyptian deities were not supposed to indicate real beings, who had actually existed on earth, is abundantly evident from the forms under which they were represented; and the very fact of a god being figured with a human body and the head of an ibis, might sufficiently prove the allegorical character of Thoth, or Mercury, the emblem of the communicating medium of the divine intellect, and suggest the impossibility of any other than an imaginary or emblematic existence; in the same manner as the sphinx, with a lion's body and human head, indicative of physical and intellectual power, under which the kings of Egypt were figured, could only be looked upon as an emblematic representation of the qualities of the monarch. But even this evident and well-known symbol did not escape perversion; and the credulous bestowed upon the sphinx the character of a real animal."

The first principles and the superstructure of their theogony are strikingly put in the subjoined quotation:—

"In the early ages of mankind, the existence of a sole and omnipotent Deity, who created all

things, seems to have been the universal belief; and tradition taught men the same notions on this subject, which in later times have been adopted by all civilised people. Whether the Egyptians arrived at this conclusion from mere tradition, or from the conviction resulting from a careful consideration of the question, I will not pretend to decide; suffice it to know that such was their belief, and the same which was entertained by many philosophers of other nations of antiquity. Some of the Greeks, in early times, had the same notions respecting their theogony, as we learn from a very old author, 'if it be true,' as the Abbé Banier observes, 'that Pronapides adopted them, who was the preceptor of Homer, as Boccaccio affirms, on the authority of a fragment of Theodotus. According to this ancient theogony, the most rational of all, there was only one eternal God, from whom all the other deities were produced. It was not permitted to give any name to this first being, and no one could say who he was. Anaxagoras thought to have defined him by saying that he was *vous*—understanding. However, as the most simple ideas have been altered in after times, Lactantius, the scholiast of Statius, calls this sovereign being Daimogorgon, as does the author above alluded to, in imitation of Theodotus. His name signifies the Genius of the Earth; but, from the description given of this god, it scarcely agrees with the idea that the first philosophers entertained of him; for it is right to observe that the poets, who were the earliest theologians of Greece, have, as it were, personified their ideas, and made out theogonies according to their fancy, though they appear always to suppose a being really independent. Most of them agree in an eternity, an ontogony, or generation of beings, some of whom are heavenly, others earthly or infernal; but Daimogorgon and Acllys, according to their system, were before the world, even anterior to chaos. Their Acmon, their Hypsistus, existed before the heavens, which the Latins called Cœlus, and the Greeks Ouranos. According to them, the Earth, Tartarus, and Love preceded Cœlus, since we find in Hesiod that this last was son of the Earth; and some considered Acmon to be the father of Cœlus, and the son of Manes. Cœlus also was the parent of Saturn, who was himself the father of the other gods. The giants, sons of the Earth, came afterwards, and Typhon was the last of them; after whom were the demigods, engendered by an intercourse between the gods and the inhabitants of the earth.' It is still doubtful if the Egyptians really represented, under any form, their idea of the unity of the Deity; it is not improbable that his name, as with the Jews, was regarded with such profound respect as never to be uttered; and the Being of Beings, 'who is, and was, and will be,' was perhaps not even referred to in the sculptures, nor supposed to be approachable, unless under the name and form of some deified attribute, indicative of his power and connexion with mankind. Many allegorical figures are supposed to have been adopted for this purpose; and Greek writers have imagined that the snake curled into the form of a circle, with its tail in its mouth, and other similar emblems, were used by the Egyptians to indicate the unutterable name of the eternal Ruler of the universe; but these are merely symbols of his deified attributes (if, indeed, the snake in that form can be admitted among the number); and neither the snake, the emblem of Neph, the hawk, nor any other emblem, can be considered in any way connected with the unity of the Deity."

When fevers and coughs were deified by the

Romans, we need not be surprised at the edification of beetles and onions by the Egyptians, as in the course of time symbols came to be worshipped instead of the divine attributes which they represented; but we have gone as far as our limits allow into this discussion, and must be very brief, indeed, with our remaining extracts:—

"The great gods of the Egyptians were Neph, Amun, Pthah, Khem, Sate, Maut (or perhaps Buto), Bubostis, and Neith, one of whom generally formed, in conjunction with other two, a triad, which was worshipped by a particular city, or district, with peculiar veneration. In these triads, the third member proceeded from the other two; that is, from the first by the second, thus: the intellect of the deity, having operated on matter, produced the result of these two, under the form and name of the world, or created things, called by the Greeks *κοσμος*; and on a similar principle appear to have been formed most of these speculative combinations. The third member of a triad, as might be supposed, was not of equal rank with the two from whom it proceeded; and we therefore find that Khonso, the third person in the Theban triad, was not one of the great gods, as were the other two, Amun and Maut: Horus, in the triad of Philæ, was inferior to Osiris and Isis; and Anouke to Neph and Sate, in the triad of Elephantine and the Cataracts."

The observations on geometrical figures and arithmetical numbers are of the deepest interest; but still greater novelty will be found in the author's statements relative to the inferior and hitherto scarcely mentioned gods, whose images and emblems exist on many of the monuments which he has examined, and which are figured in the plates he has so accurately and profusely given. Thus:—

"The connexion of Typho and Mars, of both of whom the hippopotamus was said to be an emblem, is singular; and there appears to be a great analogy between Hercules and other of the reputed Typhonian figures. In the buildings called by some Typhonion, and in many of the mysterious subjects above alluded to, she is accompanied by another figure of hideous shape, which has also been considered Typhonian. This monster forms the ornamental part of the capitals of the columns around the Mammeisi Temples, formerly called Typhonion, as at Dendera and other places. The name of Typhonium has been improperly applied to these monuments, since they were not consecrated to Typho, but are rather connected with the mysterious rites of Harpocrates and other infant deities, relating to their birth, or generally to the principle of regeneration. The ingenious Champollion has assigned to them the appellation of Mammeisi, the 'lying in places' where the third member of the triad, worshipped in the adjoining temple, was born, and nursed by the deities, who were supposed to perform that office in Egyptian mythology.

*Death?* *Mors?* *Besa?*—The name of this deity is as yet doubtful. His appearance is of a short deformed man, with a tail, a curly beard, and a head-dress of long feathers; but little is known of his office and attributes, nor have I been able to ascertain if he be the husband of Typho. The story of Nephthys being the wife of Typho, even if Typho were a god, is not authorised by the sculptures; and the origin of this notion is probably owing to Nephthys being placed in contradistinction to Isis, as the end to the beginning, and in the funeral rites being in an office opposed to

that of her sister. I have reason to believe that he represented 'Death,' in a bad sense, as the dissolution of the animal part of man, and the decay of all things, applied to animals as well as to mankind; and this will readily account for the presence of the peculiar demonstrative sign—the hide of an animal with the tail attached to it—which always follows the legends denoting 'a beast.' He is also said to 'adore his lord,' alluding to the attitude in which he stands before Harpocrates, who in the character of renovation, or new life, might properly be adored by the God of Death. He occurs, as already stated, on the columns of the Mammeisi of Dendera and other places; and he presents the same appearance in some of the temples of Southern Ethiopia. He is found at the distant Kermesat, in Wady Kerbecin, beyond Wady Benât; and in the sculptures of the supposed hunting palace of Wady Benât, where he is represented armed with a shield and sword, slaying the captives he grasps in his hand. Images of this deity are also found at Thebes and other places, armed in the same manner with the emblems of war, which may argue his being Death in the sense of destruction; and an instance occurs of his having the dress of a Roman soldier; which seems to connect him with the God of War, in the same sense of the destroying power. In a papyrus of M. Reuvens, he approaches near to the figure of Hercules, whom I shall presently have occasion to notice; and we might even suppose him to be the deity of strength. If he represented death, his frequent occurrence in company with the infant Horus may readily be explained by the connexion supposed to subsist between death and reproduction; and I have seen a statue which combines the attributes of both those gods, under the form of a youth with the lock of childhood descending from his head, and the beard and unseemly features of this aged monster."

Of the notice of *fêtes*, &c., we can offer but one example:—

"The lake of Saïs still exists, near the modern town of Sa el Hagar. The walls and ruins of the town stand high above the level of the plain; and the site of the temple of Neith might be ascertained, and the interesting remains of that splendid city might, with careful investigation, and the labour of some weeks' excavation, be yet restored to view. There is some resemblance between the fête of Lamps at Saïs, and one kept in China, which has been known in that country from the earliest times; and some might even be disposed to trace an analogy between it and the custom still prevalent in Switzerland, Ireland, and other countries, of lighting fires on the summits of the hills, upon the fête of St. John. But such accidental similarities in customs are too often considered of importance, when we ought, on the contrary, to be surprised at so few being similar in different parts of the world."

Of rites:—

"The greater part of the fêtes and religious rites of the Egyptians are totally unknown to us; nor are we acquainted with the ceremonies they adopted at births, weddings, and other occasions connected with their domestic life. But some little insight may be obtained into their funeral ceremonies from the accounts of Greek writers, as well as from the sculptures; which last shew that they were performed with all the pomp & solemnity of so much importance required."

That red-haired men were treated with great

contempt by the Egyptians, is perfectly true. But, however much their prejudices were excited against them, it is too much to suppose they thought them unworthy to live; and they were probably contented to express their dislike to foreigners, who were noted for that peculiarity, by applying to them some reproachful name; as the Chinese contemptuously designate us 'red-haired barbarians.' 'In Egypt,' says Diodorus, 'few are found with red hair; among foreigners many.' Such, indeed, was the prejudice against them, that 'they would not willingly converse with people of that complexion;' and whenever they wished to shew their contempt for a northern race, they represented them on their sandals, and in other humiliating positions, with red hair, and of a yellow colour. This contempt for strangers induced the Egyptian architects to introduce them supporting on their heads portions of buildings, as in the pavilion of King Remeses at Thebes; where they occupy the same uncomfortable positions generally given to men and monsters on our old churches. The idea of 'making his enemies his footstool,' is also shewn from the sculptures to have been common in Egypt, as in other eastern countries."

We should have liked to say something of the treatment of mummies, but we have so far exceeded our proposed bounds, that we must be content to refer to the author and to Mr. Pettigrew's excellent work on the subject of embalming.

*The Zineali; or, an Account of the Gypsies of Spain. With an Original Collection of their Songs and Poetry, and a Copious Dictionary of their Language.* By George Borrow, late Agent of the British and Foreign Bible Society in Spain. 2 vols. 12mo. London, 1841. Murray.

THIS is a curious, a very curious, book, and contains some of the most singular, yet authentic descriptions of the gipsy race which have ever been given to the public. The author, a missionary teacher, appears to have almost a fascinated feeling towards the gipsies, though he paints them in the most odious and repulsive colours,—as swindlers, thieves, robbers, murderers, and perpetrators of almost every species of vice and crime, destitute of the slightest sense of religion or moral obligation; in short, little, if at all, better than the Thugs of India. He is like the bird on the tree, and they like the snake with irresistible eye, which compels the victim to drop into its fangs. The equivocal language in which he relates the circumstances of his intercourse with these outcasts during five years' travelling about Spain is certainly not the least amusing part of his work; for, though we doubt not but his gipsying propensities were all indulged in a manner innocent enough, yet the mixture of missionary attempts, totally unsuccessful, and often ridiculous, with other little matters of a dubious aspect, give an air of drollery to the narrative at which it is not easy to refrain from laughing. Thus, after relating an instance of heroic fidelity in a gitana to a convict husband, he tells us:—

"Well, this faithful and exemplary wife, this affectionate mother, this miracle of corporeal chastity, had scarcely recovered from the fatigue of her journey, when she commenced exhibiting the other and worst side of her character by plying the arts of the fortune-teller, the shoplifter, and the procuress. True it is that all the while she thought of nothing but to obtain a sufficient sum to make up her loss, with which she hoped to bribe some notary



public to report favourably the case of her husband. To raise money she depended chiefly on bringing couples together; in other words, purveying for vice. *She even made her propositions to myself, I will not say with what result.* In the same house, however, lived an Andalusian cavalier, rich and gay, and to him she next resorted with the same proffers. Now, the gipsy, though tawny, sunburnt, and ill-dressed, was rather good-looking, and the Andalusian was, upon the whole, much taken with her: she told him that if he would employ her, she would engage to procure for him within two days any lady with whom he might chance to be captivated. The Andalusian, however, soon gave her to understand that he liked no one better than herself, and that she might easily earn any thing she asked for. He shewed her two ounces of gold, a far larger sum than what she had lost by the thieves: she at first affected to consider him in jest, and began to enumerate other women far more handsome than herself who would be at his disposal; but, perceiving him growing too pressing, she suddenly struck him in the face, and, with a bitter malediction, asked him if he thought she was one of the *pallás*,\* that he ventured to hope he should be able to corrupt her *lacha ye trupos*, or corporeal chastity."

Respecting this single virtue, the details of the author are extraordinary, but such as would be unfit for our page. As matter of nationality they are, nevertheless, extremely interesting. We pass, however, to a remarkable portion of their marriage ceremonies, only premising that the bride must be strictly chaste when she enters into that contract:—

"Throughout the day there was nothing going on but singing, drinking, feasting, and dancing; but the most singular part of the festival was reserved for the dark night. Nearly a ton weight of sweetmeats had been prepared, at an enormous expense; not for the gratification of the palate, but for a purpose purely gipsy. These sweetmeats of all kinds and of all forms, but principally *yemas*, or yolks of eggs prepared with a crust of sugar (a delicious *bonne bouche*), were strewn on the floor of a large room, at least to the depth of three inches. Into this room, at a given signal, tripped the bride and bridegroom dancing *romális*, followed mainly by all the gitanos and gitanas dancing *romális*. To convey a slight idea of this scene is almost beyond the power of words. In a few minutes the sweetmeats were reduced to a powder, or rather to a mud, and the dancers were soiled to the knees with sugar, fruits, and yolks of eggs. Still more terrific became the lunatic merriment. The men sprang high into the air, neighed, brayed, and crowed; whilst the gitanas snapped their fingers in their own fashion, louder than castanets, distorting their forms into all kinds of obscene attitudes, and uttering words to repeat which were an abomination. In a corner of the apartment capered the while Sebastianillo, a convict gipsy from Melilla, strumming the guitar most furiously, and producing demoniacal sounds which had some resemblance to Malbrun (Malbrouk), and, as he strummed, repeating at intervals the gipsy modification of the song:—

"Chalá Malbrón chinguaré,  
Bírandón, bírandón, bírandó—  
Chalá Malbrun chinguaré,  
No sé bus truterá—  
No sé bus truterá.  
No sé bus truterá.  
La romi que le camelá,  
Bírandón, bírandón," &c.

The festival endures three days, at the end of

which the greatest part of the property of the bridegroom, even if he were previously in easy circumstances, has been wasted in this strange kind of riot and dissipation."

Reverting to the author's laughable gipsy partialities, we may offer a few quotations. The preface says:—

"The author's acquaintance with the gipsy race in general dates from a very early period of his life, which considerably facilitated his intercourse with the Peninsular portion, to the elucidation of whose history and character the present volumes are more particularly devoted. Whatever he has asserted is less the result of reading than of close observation, he having long since come to the conclusion that the gipsies are not a people to be studied in books, or at least in such books as he believes have hitherto been written concerning them. \* \*

"The author entertains no ill will towards the gipsies; why should he, were he a mere carnal reasoner? He has known them for upwards of twenty years, in various countries, and they never injured a hair of his head, or deprived him of a shred of his raiment; but he is not deceived as to the motive of their forbearance: they thought him a *Rom*, and on this supposition they hurt him not, their love of 'the blood' being their most distinguishing characteristic. He derived considerable assistance from them in Spain, as in various instances they officiated as *colporteurs* in the distribution of the Gospel: but on that account he is not prepared to say that they entertained any love for the Gospel, or that they circulated it for the honour of Tebléque the Saviour. Whatever they did for the Gospel in Spain, was done in the hope that he whom they conceived to be their brother had some purpose in view which was to contribute to the profit of the *calés*, or gipsies, and to terminate in the confusion and plunder of the *Búsné*, or Gentiles. Convinced of this, he is too little of an enthusiast to rear, on such a foundation, any fantastic edifice of hope, which would soon tumble to the ground. The cause of truth can scarcely be forwarded by enthusiasm, which is almost invariably the child of ignorance and error. The author is anxious to direct the attention of the public towards the gipsies; but he hopes to be able to do so without any romantic appeals in their behalf, by concealing the truth, or by warping the truth until it becomes falsehood. In the following pages he has depicted the gipsies as he has found them, neither aggravating their crimes, nor gilding them with imaginary virtues. He has not expatiated on 'their gratitude towards good people who treat them kindly and take an interest in their welfare;' for he believes that of all beings in the world they are the least susceptible of such a feeling. Nor has he ever done them injustice by attributing to them licentious habits, from which they are, perhaps, more free than any race in the creation."

And again, in the body of the work:—

"I should find some difficulty, if called upon, to assign a reason why the singular race of whom I am now about to speak, has, throughout my life, been that which has most invariably interested me; for I can remember no period when the mentioning of the name of gipsy did not awaken feelings within my mind hard to be described, but in which a strange pleasure predominated. The gipsies themselves, to whom I have stated this circumstance, account for it on the supposition that the soul which at present animates my body has at some former period tenanted that of one of their people; for many among them are be-

lievers in metempsychosis, and, like the followers of Boudha, imagine that their souls, by passing through an infinite number of bodies, attain at length sufficient purity to be admitted to a state of perfect rest and quietude, which is the only idea of heaven they can form. Having in various and distant countries lived in habits of intimacy with these people, I have come to the following conclusions respecting them:— That wherever they are found, their manners and customs are virtually the same, though somewhat modified by circumstances; and that the language they speak amongst themselves, and of which they are particularly anxious to keep others in ignorance, is in all countries one and the same, but has been subjected more or less to modification; and, lastly, that their countenances exhibit a decided family resemblance, but are darker or fairer according to the temperature of the climate, but invariably darker, at least in Europe, than the natives of the countries in which they dwell; for example, England and Russia, Germany and Spain. The names by which they are known differ with the country, though, with one or two exceptions, not materially; for example, they are styled in Russia, *Zigáni*; in Turkey and Persia, *Zingarri*; and in Germany, *Zigeuner*; all which words apparently spring from the same etymon, which there is no improbability in supposing 'Zincali,' to be a term by which these people, especially those of Spain, sometimes designate themselves, and the meaning of which is believed to be,—the black men of Zend, or Ind. In England and Spain, they are commonly known as gipsies and gitanos, from a general belief that they were originally Egyptians, to which the two words are tantamount; and in France as Bohemians, from the circumstance that Bohemia was the first country in civilised Europe where they made their appearance; though there is reason for supposing that they had been wandering in the remote regions of Slavonia for a considerable time previous, as their language abounds with words of Slavonic origin, which could not have been adopted in a hasty passage through a wild and half-populated country. But they generally style themselves and the language which they speak, Rommany. This word, of which I shall ultimately have more to say, is of Sanskrit origin, and signifies, The Husbands, or that which pertaineth unto them."

After this we have the announcement of a singular discovery in these words:—

"I have no intention at present to say any thing about their origin. Scholars have asserted that the language which they speak proves them to be of Indian stock, and undoubtedly a great number of their words are Sanskrit. My own opinion upon this subject will be found in a subsequent article. *I shall here content myself with observing, that from whatever country they come, whether from India or Egypt, there can be no doubt they are human beings, and have immortal souls.*"

We are afterwards told of their earthly tabernacles:—

"The race of the Rommany is by nature, perhaps, the most beautiful in the world; and amongst the children of the Russian *Zigáni* are frequently to be found countenances, to do justice to which would require the pencil of a second Murillo; but exposure to the rays of the burning sun, the biting of the frost, and the pelting of the pitiless sleet and snow, destroy their beauty at a very early age; and if in infancy their personal advantages are remarkable, their ugliness at an advanced age is no less so, for then it is loathsome, and even

\* "Women who are not gipsies: Spanish females."

appalling; verifying the adage, that it requires an angel to make a demon."

We proceed to other characteristics:—

"Amongst the Zingari are not a few who deal in precious stones, and some who vend poisons; and the most remarkable individual whom it has been my fortune to encounter amongst the gipsies, whether of the eastern or western world, was a person who dealt in both these articles. He was a native of Constantinople, and in the pursuit of his trade had visited the most remote and remarkable portions of the world. He had traversed alone and on foot the greatest part of India, he spoke several dialects of the Malay, and understood the original language of Java, that isle more fertile in poisons than even 'far Iolchos and Spain.' From what I could learn from him, it appeared that his jewels were in less request than his drugs, though he assured me that there was scarcely a bey or satrap in Persia or Turkey whom he had not supplied with both. I have seen this individual in more countries than one, for he flits over the world like the shadow of a cloud, the last time at Granada in Spain, whither he had come after paying a visit to his gitanó brethren in the presidio of Ceuta. \* \* \* It is evident

that the Romans arrived at the confines of Europe without any certain or rooted faith; for knowing, as we do, with what tenacity they retain their primitive habits and customs, their sect being, in all points, the same as it was four hundred years ago, it appears impossible that they should have forgotten their peculiar god, if in any peculiar god they trusted. Though cloudy ideas of the Indian deities might be occasionally floating in their minds, these ideas, doubtless, quickly passed away when they ceased to behold the pagodas and temples of Indian worship, and were no longer in contact with the enthusiastic adorers of the idols of the east."

There are several remarkable tales illustrative of the lawless habits and godless opinions of this strange people; and the most striking arise out of their inextinguishable hatred of the Busné, or white-blood races, among whom their lot happens to be cast. Here is part of a conversation in which the subject occurs:—

"*Myself.* 'Is it not the custom of the gipsies of Spain to relieve each other in distress? It is the rule in other countries.' *First Gipsy.* 'El krallis ha nicobado la liri de los cales.—(The king has destroyed the law of the gipsies); we are no longer the people we were once, when we lived amongst the sierras and deserts, and kept aloof from the Busné; we have lived amongst the Busné till we are become almost like them, and we are no longer brothers, ready to assist each other at all times and seasons; and very frequently the gitano is the worst enemy of his brother.' *Myself.* 'The gitanos, then, no longer wander about, but have fixed residences in the towns and villages?' *First Gipsy.* 'In the summer time a few of us assemble together, and live about amongst the plains and hills, and by doing so we frequently contrive to pick up a horse or a mule for nothing, and sometimes we knock down a Busné and strip him, but it is seldom we venture so far. We are much looked after by the Busné, who hold us in great dread, and abhor us. Sometimes, when wandering about, we are attacked by the labourers, and then we defend ourselves as well as we can. There is no better weapon in the hands of a gitano than his 'cachas,' or shears, with which he trims the mules. I once snipped off the nose of a Busné, and opened the greatest part of his

cheek in an affray at which I was present up the country near Trujillo.' *Myself.* 'Have you travelled much about Spain?' *First Gipsy.* 'Very little: I have never been out of this province of Estremadura, except last year, as I told you, into Portugal. When we wander we do not go far, and it is very rare that we are visited by our brethren of other parts. I have never been in Andalusia, but I have heard say that the gitanos are many in Andalusia, and are more wealthy than those here, and that they follow better the gipsy law.'

*Myself.* 'What do you mean by the gipsy law?' *First Gipsy.* 'Wherefore do you ask, brother? You know what is meant by the law of the calés better even than ourselves.' *Myself.* 'I know what it is in England and in Hungary, but I can only give a guess as to what it is in Spain.' *Both Gipsies.* 'What do you consider it to be in Spain?' *Myself.* 'Cheating and choring the Busné on all occasions, and being true to the *errate* in life and death.' At these words both the gitanos sprang simultaneously from their seats, and exclaimed, with a boisterous shout, 'Chachipé.'

This meeting with the gitanos was the occasion of my remaining at Badajoz a much longer time than I originally intended. I wished to become better acquainted with their condition and manners, and, above all, to speak to them of Christ and his word; for I was convinced, that should I travel to the end of the universe, I should meet with no people more in need of a little Christian exhortation, and I accordingly continued at Badajoz for nearly three weeks. During this time I was almost constantly amongst them, and as I spoke their language, and was considered by them as one of themselves, I had better opportunity of arriving at a fair conclusion respecting their character than any other person could have had, whether Spanish or foreigner, without such an advantage. I found that their ways and pursuits were in almost every respect similar to those of their brethren in other countries. By cheating and swindling they gained their daily bread; the men principally by the arts of the jockey,—by buying, selling, and exchanging animals, at which they are wonderfully expert; and the women by telling fortunes, selling goods smuggled from Portugal, and by dealing in love-draughts and dahlérie. The most innocent occupation which I observed amongst them was trimming and shearing horses and mules, which in their language is called 'monabar,' and in Spanish, 'esquilar;' and even whilst exercising this art, they not unfrequently have recourse to foul play, doing the animal some covert injury, in hope that the proprietor will dispose of it to themselves at an inconsiderable price, in which event they soon restore it to health; for knowing how to inflict the harm, they know likewise how to remove it. Religion they have none; they never attend mass, nor did I ever hear them employ the names of God, Christ, and the Virgin, but in execration and blasphemy. From what I could learn, it appeared that their fathers had entertained some belief in metempsychosis; but they themselves laughed at the idea, and were of opinion that the soul perished when the body ceased to breathe; and the argument which they used was rational enough, as far as it impugned metempsychosis: 'We have been wicked and miserable enough in this life,' they said; 'why should we live again?'

\* \* \* *Antonio.* 'Give me your hand, brother! I should have come to see you before, but I have been to Olivenzas in search of a horse. What I have heard of you has filled me with much desire to

know you, and I now see that you can tell me many things which I am ignorant of. I am Zincalo by the four sides,—I love our blood, and I hate that of the Busné. Had I my will, I would wash my face every day in the blood of the Busné, for the Busné are made only to be robbed and to be slaughtered; but I love the caloré, and I love to hear of things of the caloré, especially from those of foreign lands; for the caloré of foreign lands know more than we of Spain, and more resemble our fathers of old.' *Myself.* 'Have you ever met before with caloré who were not Spaniards?' *Antonio.* 'I will tell you, brother. I served as a soldier in the war of the independence against the French. War, it is true, is not the proper occupation of a gitano, but those were strange times, and all those who could bear arms were compelled to go forth to fight: so I went with the English armies, and we chased the gabiné unto the frontier of France; and it happened once, that we joined in desperate battle, and there was a confusion, and the two parties became intermingled, and fought sword to sword and bayonet to bayonet, and a French singled me out, and we fought for a long time, cutting, goring, and cursing each other, till at last we flung down our arms and grappled; long we wrestled, body to body, but I found that I was the weaker, and I fell. The French soldier's knee was on my breast, and his grasp was on my throat, and he seized his bayonet, and he raised it to thrust me through the jaws; and his cap had fallen off, and I lifted up my eyes wildly to his face, and our eyes met, and I gave a loud shriek, and cried, Zincalo! Zincalo! and I felt him shudder, and he relaxed his grasp and started up, and he smote his forehead and wept; and then he came to me and knelt down by my side, for I was almost dead, and he took my hand and called me brother and Zincalo, and he produced his flask and poured wine into my mouth and I revived; and he raised me up, and led me from the concourse, and we sat down on a knoll, and the two parties were fighting all around, and he said, 'Let the dogs fight, and tear each others' throats till they are all destroyed, what matters it to the Zincali? they are not of our blood, and shall that be shed for them?' So we sat for hours on the knoll and discoursed on matters pertaining to our people; and I could have listened for years, for he told me secrets which made my ears tingle, and I soon found that I knew nothing, though I had before considered myself quite Zincalo; but as for him, he knew the whole cuenta; the Bengui Lango\* himself could have told him nothing but what he knew. So we sat till the sun went down and the battle was over, and he proposed that we should both flee to his own country and live there with the Zincali; but my heart failed me; so we embraced, and he departed to the Gabiné, whilst I returned to our own battalions.'†

But the following is a still stronger proof of gipsy exclusiveness and detestations of other kinds:—

"The position which the gitanos hold in society in Spain is the lowest, as might be expected; they are considered at best as thievish chalans, and the women as half sorceresses, and in every respect thieves; there is not a wretch, however vile, the outcast of the prison and the presidio, who calls himself Spaniard, but would feel insulted by being termed gitano, and would thank God that he is not; and yet, strange to say, there are numbers,

\* "The lame devil: Asmodeus."

† This resembles freemasonry.

and those of the higher classes, who seek their company, and endeavour to imitate their manners and way of speaking. The connexions which they form with the Spaniards are not many; occasionally some wealthy gitano marries a Spanish female, but to find a gitana united to a Spaniard is a thing of the rarest occurrence, if it ever takes place. It is, of course, by intermarriage alone that the two races will ever commingle, and before that event is brought about, much modification must take place among the gitanos, in their manners, in their habits, in their affections, and their dislikes, and, perhaps, even in their physical peculiarities; much must be forgotten on both sides, and every thing is forgotten in the course of time.

"The Gipsy Soldier of Valdepeñas. It was at Madrid one fine afternoon in the beginning of March 1836, that, as I was sitting behind my table in a cabinet, as it is called, of the third floor of No 16 in the Calle de Santiago, having just taken my meal, my hostess entered and informed me that a military officer wished to speak to me, adding, in an under tone, that he looked a strange guest. I was acquainted with no military officer in the Spanish service; but as at that time I expected daily to be arrested for having distributed the Bible, I thought that very possibly this officer might have been sent to perform that piece of duty. I instantly ordered him to be admitted, whereupon a thin active figure, somewhat above the middle height, dressed in a blue uniform, with a long sword hanging at his side, tripped into the room. Depositing his regimental hat on the ground, he drew a chair to the table, and seating himself, placed his elbows on the board, and supporting his face with his hands, confronted me, gazing steadfastly upon me, without uttering a word. I looked no less wistfully at him, and was of the same opinion as my hostess, as to the strangeness of my guest. He was about fifty, with thin flaxen hair covering the sides of his head, which at the top was entirely bald. His eyes were small, and, like ferrets', red and fiery. His complexion like a brick, a dull red, chequered with spots of purple. 'May I inquire your name and business, sir?' I at length demanded. *Stranger.* 'My name is Chalco of Valdepeñas; in the time of the French I served as bragante fighting for Ferdinand VII. I am now a captain on half pay in the service of Donna Isabel; as for my business here it is to speak with you. Do you know this book?' *Myself.* 'This book is Saint Luke's Gospel in the gipsy language; how can this book concern you?' *Stranger.* 'No more one. It is in the language of my people.' *Myself.* 'You do not pretend to say that you are a Caló?' *Stranger.* 'I do! I am a Zincalo, by the mother's side. My father, it is true, was one of the Busné, but I glory in being a Caló, and care not to acknowledge other blood.' *Myself.* 'How came you possessed of that book?' *Stranger.* 'I was this morning in the Prado, where I met two women of our people, and amongst other things they told me that they had a gabiote in our language. I did not believe them at first, but they pulled it out, and I found their words true. They then spoke to me of yourself, and told me where you live, so I took the book from them and am come to see you.' *Myself.* 'Are you able to understand this book?' *Stranger.* 'Perfectly, though it is written in very crabbed language; but I learned to read Caló when very young. My mother was a good Caló, and early taught me both to speak and read it. She too had a gabiote, but not printed

like this, and it treated of a different matter.' *Myself.* 'How came your mother, being a good Caló, to marry one of a different blood?' *Stranger.* 'It was no fault of hers; there was no remedy. In her infancy she lost her parents, who were executed; and she was abandoned by all, till my father taking compassion on her, brought her up and educated her: at last he made her his wife, though three times her age. She however, remembered her blood and hated my father, and taught me to hate him likewise, and avoid him. When a boy, I used to stroll about the plains, that I might not see my father; and my father would follow me and beg me to look upon him, and would ask me what I wanted; and I would reply, Father the only thing I want is to see you dead.' *Myself.* 'That was strange language from a child to its parent.' *Stranger.* 'It was, but you know the couplet, which says, 'I do not wish to be a lord, I am by birth a gipsy; I do not wish to be a gentleman, I am content with being a Caló!'' *Myself.* 'I am anxious to hear more of your history, pray proceed.' *Stranger.* 'When I was about twelve years old my father became distracted, and died. I then continued with my mother for some years; she loved me much, and procured a teacher to instruct me in Latin. At last she died, and then there was a pleyto (lawsuit). I took to the sierra and became a highwayman; but the wars broke out. My cousin Jara, of Valdepeñas, raised a troop of bragantes. I enlisted with him and distinguished myself very much; there is scarcely a man or woman in Spain but has heard of Jara and Chalco. I am now captain in the service of Donna Isabel, I am covered with wounds—I am—ugh! ugh! ugh! He had commenced coughing, and in a manner which perfectly astounded me. I had heard hooping coughs, consumptive coughs, coughs caused by colds and other accidents, but a cough so horrible and unnatural as that of the gipsy soldier I had never witnessed in the course of my travels. In a moment he was bent double, his frame writhed and laboured, the veins of his forehead were frightfully swollen, and his complexion became black as the blackest blood; he screamed, he snorted, he barked, and appeared to be on the point of suffocation, yet more explosive became the cough; and the people of the house, frightened, came running into the apartment. I cried, 'The man is perishing, run instantly for a surgeon!' He heard me, and with a quick movement raised his left hand as if to countermand the order; another struggle, then one mighty throe, which seemed to search his deepest intestines; and he remained motionless, his head on his knee. The cough had left him, and within a minute or two he again looked up. 'That is a dreadful cough, friend,' said I, when he was somewhat recovered. 'How did you get it?' *Gipsy Soldier.* 'I am shot through the lungs, brother! Let me but take breath, and I will shew you the hole—the agujero.'

He turned out a sad bore and plague to Mr. Borrow; for, like the rest of his brethren, his hand was against every body. Among other peculiarities, we have alluded to the gipsy eye, respecting which Mr. B. tells us:—

"There is something remarkable in the eye of Rommany; should his hair and complexion become fair as those of the Swede or the Finn, and his jockey gait as grave and ceremonious as that of the native of Old Castile, were he dressed like a king, a priest, or a warrior, still would the gitano be detected by his eye, should it continue unchanged. The Jew is known

by his eye, but then in the Jew that feature is peculiarly small; the Chinese has a remarkable eye, but then the eye of the Chinese is oblong, and even with the face, which is flat; but the eye of the gitano is neither large nor small, and exhibits no marked difference in its shape from eyes of the common cast. Its peculiarity consists chiefly in a strange staring expression, which to be understood must be seen, and in a thin glaze, which steals over it when in repose, and seems to emit phosphoric light. That the gipsy eye has sometimes a peculiar effect, we learn from the following stanza:

'A gipsy stripling's glossy eye  
Has pierced my bosom's core,  
A feat no eye beneath the sky  
Could e'er effect before.'

Their veneration for the loadstone is a curious trait. In detailing their various modes of swindling, and deluding the credulous by fortune-telling, &c., the author thus mentions—

"La Bar Laehi, or the Loadstone. If the gitanos in general be addicted to any one superstition, it is certainly with respect to this stone, to which they attribute all kinds of miraculous powers. There can be no doubt, that the singular property which it possesses of attracting steel, by filling their untutored minds with amazement, first gave rise to this veneration, which is carried beyond all reasonable bounds. They believe that he who is in possession of it has nothing to fear from steel or lead, from fire or water, and that death itself has no power over him. The gipsy contrabandistas are particularly anxious to procure this stone, which they carry upon their persons in their expeditions; they say that in the event of being pursued by the jaracannalis, or revenue officers, whirlwinds of dust will arise and conceal them from the view of their enemies; the horse-stealers say much the same thing, and assert that they are uniformly successful, when they bear about them the precious stone. But it can effect much more. Extraordinary things are said of its power in exciting the amorous passions, and, on this account, it is in great request amongst the gipsy hags; all these women are procuresses, and find persons of both sexes weak and wicked enough to make use of their pretended knowledge in the composition of love-draughts and decoctions. In the case of the loadstone, however, there is no pretence, the gitanas believing all they say respecting it, and still more; this is proved by the eagerness with which they seek to obtain the stone in its natural state, which is somewhat difficult to accomplish. In the Museum of Natural Curiosities at Madrid, there is a large piece of loadstone originally extracted from the American mines. There is scarcely a gitana in Madrid who is not acquainted with this circumstance, and who does not long to obtain the stone, or a part of it; its being placed in a royal museum, serving to augment, in their opinion, its real value. Several attempts have been made to steal it, all of which, however, have been unsuccessful. The gipsies seem not to be the only people who envy royalty the possession of this stone. Pepita, the old gitana of whose talent at telling fortunes such honourable mention has already been made, informed that a priest, who was *muuy enamorado* (in love), proposed to her to steal the loadstone, offering her all his sacerdotal garments in the event of success; whether the singular reward that was promised had but slight temptations for her, or whether she feared that her dexterity was not equal to the accomplishment of the task, we know not, but she appears to have declined



attempting it. According to the gipsy account, the person in love, if he wish to excite a corresponding passion in another quarter by means of the loadstone, must swallow, in *aguardiente*, a small portion of the stone pulverised, at the time of going to rest, repeating to himself the following magic rhyme:—

'To the Mountain of Olives one morning I hid,  
Three little black goats before me I spied;  
Those three little goats on three ears I laid,  
Black chevres three from their milk I made;  
The one I bestow on the loadstone of power,  
That save me it may from all ills that lower;  
The second to Mary Padilla I give,  
And to all the witch hags about her I live;  
The third I reserve for Amodeus lame,  
That fetch me he may whatever I name.'

*La Raíz del buen Baron, or the root of the Good Baron.*—On this subject we cannot be very explicit. It is customary with the gitanas to sell, under this title, various roots and herbs, to unfortunate females who are desirous of producing a certain result; these roots are boiled in white wine, and the abominable decoction is taken fasting. I was once shewn the root of the good baron, which, in this instance, appeared to be parsley root. By the good baron is meant his Satanic majesty, on whom the root is very appropriately fathered."

But we must now conclude, and do so with an appropriate account of our missionary's teaching:—

"Try them with the Gospel, I hear some one cry, which speaks to all: I did try them with the Gospel, and in their own language. I commenced with Pépa and Chicharona. Determined that they should understand it, I proposed that they themselves should translate it. They could neither read nor write, which, however, did not disqualify them from being translators. I had myself previously translated the whole testament into the Spanish Rommany, but I was desirous to circulate among the gitanos a version conceived in the exact language in which they express their ideas. The women made no objection; they were fond of our tertulias, and they likewise reckoned on one small glass of Malaga wine, with which I invariably presented them. Upon the whole, they conducted themselves much better than could have been expected. We commenced with St. Luke; they rendering into Rommany the sentences which I delivered to them in Spanish. They proceeded as far as the eighth chapter, in the middle of which they broke down. Was that to be wondered at? The only thing which astonished me was, that I had induced two such strange beings to advance so far in a task so unwonted, and so entirely at variance with their habits, as translation. These chapters I frequently read over to them, explaining the subject in the best manner I was able. They said it was *luchó*, and *jucal*, and *mistó*, all of which words express approval of the quality of a thing. Were they improved; were there hearts softened by these Scripture lectures? I know not. Pépa committed a rather daring theft shortly afterwards, which compelled her to conceal herself for a fortnight; it is quite possible, however, that she may remember the contents of those chapters on her death-bed, if so, will the attempt have been a failure one? I completed the translation, supplying deficiencies from my own version, begun at Badajoz in 1836. This translation I printed at Madrid in 1838; it was the first book which ever appeared in Rommany, and was called '*Embo e Majaro Lucas; or, Gospel of Luke the Saint.*' I likewise published, simultaneously, the same gospel in Basque, which, however, I had no opportunity of circulating. The gitanos of Madrid

purchased the gipsy 'Luke' freely: many of the men understood it, and prized it highly, induced, of course, more by the language than the doctrine; the women were particularly anxious to obtain copies, though unable to read; but each wished to have one in her pocket, especially when engaged in thieving expeditions, for they all looked upon it in the light of a charm, which would preserve them from all danger and mischance; some even went so far as to say, that in this respect it was equally efficacious as the Bar Lachi, or loadstone, which they are in general so desirous of possessing. Of this gospel 500 copies were printed, the greatest part of which I contrived to circulate amongst the gipsies in various parts; I cast the book upon the waters, and left it to its destiny. I have counted seventeen gitanos assembled at one time in my apartment in the Calle de Santiago in Madrid; for the first quarter of an hour we generally discoursed upon indifferent matters, when, by degrees, I guided the subject to religion and the state of souls. I finally became so bold, that I ventured to speak against their inveterate practices, thieving and lying, telling fortunes, and stealing *á pastissas*; this was touching upon delicate ground, and I experienced much opposition and much feminine clamour. I persevered, however, and they finally assented to all I said; not that I believe that my words made much impression upon their hearts. In a few months matters were so far advanced that they would sing a hymn; I wrote one expressly for them in Rommany, in which their own wild couplets were, to a certain extent, imitated. The people of the street in which I lived, seeing such numbers of these strange females continually passing in and out, were struck with astonishment, and demanded the reason. The answers which they obtained by no means satisfied them. 'Zeal for the conversion of souls—the souls, too, of gitanos—disparate! the fellow is a bribón. Besides, he is an Englishman, and is not baptised; what cares he for souls? They visit him for other purposes. He makes base ounces, which they carry away and circulate. Madrid is already stocked with false money.' Others were of opinion that we met for purposes of sorcery and abomination. The Spaniard has no conception that other springs of action exist than interest or villainy. My little congregation, if such I may call it, consisted entirely of women; the men seldom or never visited me, save they stood in need of something which they hoped to obtain from me. This circumstance I little regretted, their manners and conversation being the reverse of interesting. It must not, however, be supposed that, even with respect to the women, matters went on invariably in a smooth and satisfactory manner. The following little anecdote will shew what slight dependence can be placed upon them, and how disposed they are at all times to take part in what is grotesque and malicious. One day they arrived, attended by a gipsy jockey whom I had never previously seen. We had scarcely been seated a minute, when this fellow, rising, took me to the window, and without any preamble or circumlocution, said, 'Don Jorge, you shall lend me two barías' (ounces of gold). 'Not to your whole race, my excellent friend,' said I; 'are you frantic? Sit down, and be discreet.' He obeyed me literally, sat down, and when the rest departed, followed with them. We did not invariably meet at my own house, but occasionally at one in a street inhabited by gipsies. On the appointed day I went to this house, where I found the women assembled;

the jockey was also present. On seeing me he advanced, again took me aside, and again said, 'Don Jorge, you shall lend me two barías.' I made him no answer, but at once entered on the subject which brought me thither. I spoke for some time in Spanish; I chose for the theme of my discourse the situation of the Hebrews in Egypt, and pointed out its similarity to that of the gitanos in Spain. I spoke of the power of God, manifested in preserving both as separate and distinct people amongst the nations until the present day. I warned with my subject. I subsequently produced a manuscript book, from which I read a portion of Scripture, and the Lord's Prayer, and Apostle's Creed, in Rommany. When I had concluded, I looked around me. The features of the assembly were twisted, and the eyes of all turned upon me with a frightful squint; not an individual present but squinted,—the genteel Pépa, the good-humoured Chicharona, the Casdani, &c. &c. all squinted. The gipsy fellow, the contriver of the burla, squinted worst of all. Such are gipsies."

There are, according to Mr. B., about 40,000 gitanos in Spain. It is said—

"Considerable difficulties oppose themselves to the attempt of forming a correct census of the gitano population of Spain. Some writers, we believe, have estimated the number at sixty thousand, or thereabouts; this might possibly be a fair estimate at former periods, but it would hardly hold good at the present day, when, from the opportunities which we have had of observing them, we should say that their number cannot exceed forty thousand, of which about one-third are to be found in Andalusia alone. We have already expressed our belief that the caste has diminished of latter years; whether this diminution was the result of one or many causes combined; of a partial change of habits, of pestilence or sickness, of war or famine, or of a freer intercourse with the Spanish population, we have no means of determining, and shall abstain from offering conjectures on the subject."

In our next we propose to turn to the second volume, which is valuable in a philological point of view; for besides a copious dictionary of their language, it contains a unique collection of gipsy poetical compositions.

*Glenullyn; or, the Son of the Attainted.* 3 vols. 12mo. London, 1841. Bull.

WITH many imperfections this novel displays certain and rather peculiar merits which recommend it to our notice. The author appears to be new to the art of composition and the construction of such a species of production. He is not always grammatical, and he repeats particular forms of language and ideas so frequently, that what is at first brisk and entertaining becomes tedious and tiresome. Still there is a fund of acute observation in those volumes, and especially in the first, on the feelings and manners of society, and also a story of sufficient interest to carry on the reader, in the one case with a liking for the thoughts and their mode of expression, and in the other with a curiosity for the result. We shall endeavour to pick out some instances of the former:—

"Every man, even a poet, is called gallant, if he belong to the army; and if an ensign be gallant, so must the colonel. He was a man of honour, and a gentleman from his rank and address. We never heard that his character for either had been tried. We know not whether he would be guilty of a falsehood; but we know that he would demand satisfaction from any one who should say he had been so;

and that is as much veracity as may be required. It is not necessary for a man's honour, or title to the appellation of gentleman, to be tried, to establish his reputation for both. A woman is amiable and lovely according to her years and looks, and a man is a gentleman according to his standing and address. If a man had to labour to be a gentleman, as he has to become any thing else, the very efforts would mar his credit. Deeds are as little necessary to confirm him one, as principle to enact a patriot."

Here is another clever touch :—

"The surgeon, though at times the most useful member of the regiment, with the exception of the paymaster, ranks with the officers, like learned men with the world, more by courtesy than by commission. Your surgeon belongs to the mean rank, between the commissioned and non-commissioned officers; though his qualifications for his office and duties may have cost him a longer and more arduous course of preparation than those of any other member of the corps, and expenses equal to those of him who has the chance of a baton, he has but little higher to look than the office he holds, and little more to expect than the pay he receives. The rewards given by all humane and well-regulated laws to a man who can destroy towns, and cut off men, being in proportion to his who saves and heals them in inverse ratio to the science required for each."

Our next are also quaint quotations :—

"It is a mercy that parents have a very indistinct notion of what their offspring will become when they enter into the world. There may be lucky hours to appear in, and certain portentous signs in the sky, or on the earth, at our birth, which may be interpreted according to the fancy and predilections of the mother, or certain formations in the as yet undeveloped cranium, to give the father assurance of his having become sire to one who will cut a figure. But it is little they can or ought to know of what their fate may be. Could the mother of Buonaparte, when she surveyed the innocent and helpless babe the day she gave birth to him, have foreseen that, even in her lifetime, he would perturb the globe, make and unmake monarchs, she never could have reared him; and had the humble and youthful mother of our hero known what her infant was born to, it is a question if she would have had any desire to rear him. Coming into the world, is certainly an event in a man's life—especially if he be destined to belong to that class who live, die, and are buried. It is an event, however, that every body rejoices in but himself. Indeed, his small and unaffected lamentation forms the rejoicing of them who hear him—if he shewed his satisfaction by being perfectly mute, their congratulations would be converted to anxiety and alarm. We never could give a satisfactory reason for that wail man gives at his entrance into a world in which there is so much to be satisfied with; and we never knew one who had been precocious enough to give his sensations at a period so interesting. Whether it be the change of climate, the annoyance of society, the intrusion of strangers who threaten to kill him with kindness, or half smother him with their welcomes; whether he gets the first swatch of his mother's sin, as he sees the light, or suspects something wrong when he feels the air; having left the pure state of bliss, the unconsciousness of all pain, anxiety, and sorrow, and gets the scent of a new state of affairs, he howls his regret at leaving that existence he had no idea of re-

forming, and wails the ambition that brought him into that which promises so little to brag of,—we never could get any rational reply to our inquiries on the matter. But assuredly coming into the world is no trifling event in an ordinary man's career. They say dates and events we may forget, but epochs never. Our career in well-doing may have many remarkable circumstances, whose remembrance may be worn out by time; but the commencement of that career, and the cause of it, form an epoch that is not to be forgotten. A reversion in fortune, however interesting its course, hath few events to wear off that which caused or began the backslidings. The first error, and the first piece of ill luck, engross the greater part of the reflection of an ill-spent career. We are guided in like manner in our recollection of the history of an empire's stages by revolution, dethronement, or abdication—by reforming or emancipation—by peace and by war—by pestilence and by famine. So do man's first entrance into life, when he leaves his father's home—his beginning business on his own account—his marriage—the birth of his heir—his bankruptcy, or his retirement from business, form the grand landmarks of his voyage through life to his recollection. Yet the two greatest of all—his birth and his death, are the only ones he has not any distinct conception of, and may form data for every body else but himself.

Here we cannot refrain from expressing how much we quarrel with the justice of the world and its laws. The sin and shame of illegitimacy descend upon the head, not of him who achieves or perpetrates it, if he can pay the usual expense of it, but first upon her who bears its throes, and then upon the unoffending creature that is called into being by it. It is he who is punished, not the parent who offended the law—it is he who bears the stain of its dishonour, not he who enacted the disgrace. A fornicator of rank does not even suffer shame or discredit for his crime, nor for the paternity of the living witness of it; while the issue may have to depend upon the whim or caprice of his sire, whether he should be content with the fame and treatment of an outcast. And the unoffending country may be favoured with the little load of its support, or enriching by the rewards of services and merit—which are called 'sacred to desert,' by them who have control in them, and 'pensions' [by them who have hand only in their payment. This is a very allurements to iniquity; which, in better language, is called 'liason,' 'peccadillo,' or 'faux pas.' Surely there can be no shame in that which the very language hallows by gentle and delicate titles for its expression? There is surely little in a wholesome rebuke in session for carnal deeds, or in a small order of affiliation, compared to the mark of illegality or illegitimacy stamped on the frontier of the issue, to bear with him through the world he was forced into, for no desert of his own."

Again :—

"There is some virtue in a well-conducted failure in business. It augurs a change in the usual routine of ordinary traffic. Men who have but an indifferent name make a suspension in business, and produce an alteration in their renown. A man gets a receipt for payment in full, and commendations, if there is a prospect of future favours; but he has sympathy in a reasonable dividend. A break often proves a safe solderer of an honest man's tottering fortunes. It is like a quarrel in the monotony of love and friendship, the very means of cementing and renewing them. The current

of the affections is apt to get somewhat stagnant when it flows too evenly. Like the Pool of Bethesda, it proves its virtue when its waters have been a little troubled. A skilful boxer (to go to a refined subject of illustration of what is common), when grappling with a more powerful antagonist, slips his foot and falls, that he may be brought up again to the combat with a renewed advantage, freed from the gripe of his adversary, and refreshed by the short breathing he has gained; and getting a new chance, gains with it a new advantage, and perhaps the victory. Jacob failed, and on the failure he laid a solid foundation to his rise. In this there seemed something like a becoming humiliation, that augured well for his future elevation, and looked well for, and seemed becoming his character as a Christian. After this he got a certificate and a character. Where there was doubt in trusting before the sequestration, there was none after. All with whom he dealt saw good luck would follow the affair, and they were no bad judges, for his premises were soon found to be too small, and larger barns and warehouses had to be erected. He dealt extensively in the bill way, as the people called the accommodation business; and it was observed, that they who were once in that line with him, never got out of it again. It seemed they found things go so smoothly under his management, they had nothing to do to get them out of trouble but renew acceptance, and thus they were freed from all the evils, terrors, or anticipations of ruin, on its approach, as it always came upon them without any of the ill-boding forerunners that are so apt to herald it; and thus was it stripped of three-fourths of its evil;—for the pains of ruin, like the pains of death, are *per se* trifling."

Almost every sketch, indeed, has something to deserve our praise. *Ex. gr.* of a nursemaid with children :—

"Jane Lightfoot, as we have said, had aspirations of a higher order, and Varnock had a mind not only prone to sympathy in such longings, but capable of administering liberally to them; and in that gloomy wood he displayed to her prospect a panorama of fortune, so alluring, that she forgot she had any trust or charge whatever, except of that she had no reason in that wood to be anxious about. How splendid are the fancies of ambition, when there is nothing definite to bound or rest them on! It seems as if reality were a corrective of the ideal, and experience became a sad curb to expectation. Though the contemplations of the heavens become the grander as we increase our knowledge and correct our calculations of them, it is because our discoveries unbound our knowledge by removing the limits that gird our view, expanding to our prospect worlds beyond worlds—of systems and firmaments staggering to the brain to contemplate. In the limited affairs of life in this lower world, the views are brilliant in proportion to the uncertainty of their attainment, and the indefiniteness of their object. Realities and proofs are often antidotes to grandeur of views, as experience proves a corrective of the conceptions of the sanguine; and the splendour of those Varnock called forth was much enhanced by their being as indistinct to her as their object was distinct to him who generated them."

We conclude with some short remarks on consolation under misfortune :—

"If the other world be one of spirits, there may be the intercourse of mind, the exchange of sentiment; but will the sounds be given in organs as familiar to our ears as those with which they charmed us below? We would



have the form that so pleased our eye, and enhanced so much the virtues we admired. The associations of this world have such a place in our hearts, that the eternal blessings which are held out to us, take the form in our imaginations of an uninterrupted current of those we have proved, or tasted, or been deprived of, in our temporal being; and of all our limited fancies can conceive, there is none we form of our immortal state so pleasing as that of the meeting with them who have been dear to us below."

*Reliquia Antiqua.* No. VII. Edited by T. Wright, Esq. M.A. F.S.A., and J. O. Halliwell, Esq. F.R.S. &c. 1841. London: Pickering. Berlin: Asher.

THESE scraps, selected from rare and curious ancient manuscripts, continue to afford us notices of remarkable things, and pieces of interesting information. Thus, in the present Number we have an old English song (probably as old as the time of Edward II.), in which the difficulty of learning music is very quaintly and humorously stated. It begins as follows:—

"Un-comly in cloustore, i coure ful of care,  
I loke as a lurdyn, and listne til my lare,  
The song of the cesello. does me syken sare,  
And sitte stotland on a song, a moneth and mare.  
I ga gowende a-bowte, al so dos a goke,  
Man is the sorowful song. It sigge upon mi bok;  
I am holde so harde, un-nethes dar i loke,  
Al the mirthe of this mold, for God i for-oke.  
I gowie au mi grayel, and rere als a roke."

In a book of hawking, about the age of Henry VI., we observe that sperrhawk is the name given to the bird now called sparrowhawk. The diseases to which hawks were liable seem to be very numerous, and many of their medicaments very strange. For instance, an irchyn (hedgehog), once or twice, is a cure prescribed for the gout!!

Here follows some sound advice from

"MS. Harl. 116, of the fifteenth century.  
He that hath a good neyghboure hath a good morowe;  
He that hath a schrewy wyfe hath much sorowe;  
He that fast spendyth must nedde borowe;  
But when he schal paye agayne, then ys al the sorowe."

Kyde and save, and thou schalle have;  
Frest and leve, and thou schall crave;  
Walow and wast, and thou schalle want."

I made of my frend my foo,  
I will beware I do no more soo."

"A Metrical Proverb" may mate with the foregoing:—

"From MS. Cotton. Vespas. A. xxv.  
After droght commyth rayne;  
After pleur commyth payne;  
But yet it contynyth nyi so.  
For after rayne,  
Commyth droght agayne,  
And joye after payne and woo."

The anecdote of a fellow tumbling, by accident, from the top-mast of a ship, and then challenging any one to do the like, is told from a MS. of the time of Queen Elizabeth; so that this is not new under our sun. Æsop's fable of "The Town and Country Mice," in Latin of the thirteenth century, relates the manner in which the animals became acquainted. The town mouse, making an excursion, loses his way in a wood. It is probably from the earliest Greek.

A short poem is, nevertheless, strong in the praise of wine, which, it appears, our ancestors of the fifteenth century did not dislike:—

"Wyne of natur propertes hath nyne,  
Comfortithe courage and clarifieth the sighte,  
Gladith the hert, licour moost dyvnye!  
Helithe the stomake of his naturrelle myghte.  
Licour of licours! at festes makithe men lighte,  
Clensthe the workes, engendrithe gentill bloode,  
Scowrithe the palet and feble heedlis makithe wode."

And now to end, though with the horse after the carl, viz. with meat after drink:—

"An Apology for English Gluttony.

"From MS. Harl. 252, fol. 84, v., of the time of Henry VIII.

"There was a merchaunt of Yngland whiche aventureyd unto ferre contris. When he had byn a monyth or more, there dwellyd a grete lorde of that contrie whiche badd this Englyshe merchaunte to dener. And when they were at dyner, the lord had hym prophesay or myche good do hyt hym, and he sayd he mervayld that he ete no better hys mete. And he sayd that Englyshemen ar callyd the grettyste fedours in the worlde, and one man wolde ete more than vj. of another nacyoun, and more vetelles spend then in any region. And then the Englyshe merchaunte anssweryd and sayd to the lorde that hyt was so, and for iij. reasonable cawsys that they were servyd with grete plenty of veteyll; one was for love, another for phesyeke, and the thyrd for drede. Syr, as towchyn for love, we use to have many dyvers metys for owr frendes and kynnesfolke, some loythe one maner of mete and some another, because every man shulde be contente. The second cawse ys for phesyeke, for dyvers maladyes that men have some wyll ete one meat and some another, because every man shold be pleasyd. The thyrd cause is for drede; we have so grete abowndance and plente in ower realme, yf that we shulde not kyll and dystroye them, they wolde dystroy and devoure us, bothe beste and fowles."

#### MISCELLANEOUS.

*The Engagement.* A Novel. 3 vols. 12mo. London, 1841. Colburn.

THIS is really and truly a fashionable novel, or, in other words, a history of the affairs of a given number of lords, ladies, sirs, captains, honourables, &c. &c., about which, or about whom, one does not care a single dump. It may be a panorama of the actions of life; but it comes to us through such a cloud of analyses, and explanations of feelings and motives, that the figures seem to be only puppets behind the gauze, like those of the *ombres Chinoise* in the show. We think we could *novelize* a good old, almost forgotten, country dance in a similar manner. What with crossing hands, changing partners, rights and lefts, setting to others, and saying smart and pretty things, a very tolerable concatenation of circumstances, vicissitudes, and allemande, to conclude with, might be accomplished. The author, probably authoress from the many bits of feminine sensitiveness, does not want ability; but it has not been employed to excite interest by depth or amusement by vivacity.

*Europe in MDCCCXL.* Translated from the German of Wolfgang Menzel. 1841. Edinburgh: A. and C. Black. London: Longman and Co.

A BROAD and masterly *coup d'œil* over the existing conditions of the European family of nations; and laying before the world expanded political views concerning them, their relative situations, and their aims and prospects, which will communicate a vast fund of instruction to every reader. It is long since we have seen a work of the kind so deserving of general perusal and mature study. The sources of national power are clearly expounded—the causes of national weakness explained—the repulsion and approximation of states according to their various policies and interests pointed out, and the whole applied to the great countries of England, Russia, France, Austria, Prussia, Germany, and also the lesser components of the mighty fabric, Spain, Portugal, Holland, Belgium, Switzerland, Italy, Sweden, and Den-

mark. It is a volume which should be in every body's hands.

*The Dramatic Works of Sir E. L. Bulwer, Bart.; now First Collected. To which are added, Three Odes on the Death of Elizabeth; Cromwell; and The Death of Nelson.* 8vo. pp. 526. London, 1841. Saunders and Otley.

HAVING reviewed all these publications, "The Duchess de la Vallière," "The Lady of Lyons," "Richelieu," "Money," and the *Odes*, when they appeared separately; we have, at present, only to notice an excellent introduction with which they are ushered to the public in their collected form. It takes a brief but masterly view of the French periods which the first three plays illustrate; and contains some admirable strictures on dramatic composition. We would recommend these sixteen pages to the perusal of all who love poetry and take pleasure in the stage; and to the serious consideration of those who may aim at dramatic writing. The volume is, with much propriety, dedicated to Mr. Macready.

*The Rights of the Poor and Christian Almsgiving Vindicated, &c.* By S. R. Bosanquet, Esq. Pp. 416. London, 1841. Burns.

WITH most of the sentiments as regard the treatment of the poorer classes of the community in this volume we cordially agree. They are prudent, humane, temperate, just, and benevolent. That brotherly love is not more extended to them is a lamentable fact;—a lamentable fact that the golden rule is with the vast majority of mankind a dead letter. Were Mr. Bosanquet's counsels taken, it would be far otherwise, and we should live in a pleasanter and happier world. Some of his propositions, however, would startle opposition in our times almost into raving fits; such, for instance, as a grant of twenty millions for the increase of the Established Church! Why, the Roman Catholics would go mad, and the Dissenters furious. *The Negroland of the Arabs Examined and Explained; or, an Inquiry into the early History and Geography of Central Africa.* By W. D. Cooley. 8vo. pp. 143. London, 1841. Arrowsmith.

AN acquaintance with the Arabic language seems to be necessary for the perfect understanding of this able treatise; and, we must add, that the map is more scanty than we could have wished for the same purpose. The work is, nevertheless, a valuable analysis of the early Arab geographers; with remarks of a practical as well as a conjectural character, which do credit to Mr. Cooley's research and talent. Now that an expedition is about to visit the country from the southern side, it is to be hoped that the difficulties at present existing, and particularly about such important points as Kanem, Ghanah, Tombuktu, &c. &c., will soon vanish from the geography of this quarter of the globe; at any rate, the circumstance adds a further and immediate interest to this publication.

*The History of England from the Accession to the Decease of George III.* By John Adolphus, Esq. Vol. II. 8vo. pp. 604. For the Author. London, 1841. Lee.

IN a brief preface Mr. Adolphus has taken occasion to correct two or three slight errors in the preceding volume; and, throughout the present one, seems to have taken due pains to insure accuracy in every species of information. When we consider the difficulties attendant upon the able execution of such a plan, and the labour the author had previously bestowed upon it, we are the more bound to bestow our hearty praise upon the additional care with which he

has not grudged to toil at its final improvement.

*History of the French Revolution till the Death of Robespierre.* By David W. Jobson. 8vo. pp. 338. 1841. London: Sherwood and Co. Edinburgh: Blacks. Dublin: Cumming.

Mr. Jouson writes in very strong language, and where he condemns, expresses his opinions of men and political transactions both at home and abroad with unmeasured severity. His account of the horrors which attended the Reign of Terror, the balance of factions equally afraid of each other, and almost equally bloody, and the catastrophe which closed the career of Robespierre and his accomplices, is striking and instructive. It shews what monsters men and women may become in bad times, when government is unsettled, and religion, law, and justice set at naught.

*Personal History of George IV.* By Dr. Croly. Second edition. 2 vols. 12mo. London, 1841. Colburn.

A SUPPLEMENT of personal anecdotes marks the appearance of a second edition of this work, in which the brilliant and vivid style of Dr. Croly well betrays the history of affairs which raised England under George IV. to the highest pinnacle of national glory.

#### ORIGINAL CORRESPONDENCE.

##### NUMISMATICS.

To the Editor of the Literary Gazette.

It has long been a subject of reproach to the English nation, and more particularly to the English government, that we neglected in an especial manner one branch of the fine arts, and that one, of all others, the most enduring—medal-engraving. When we can refer to medals of Alexander I. of Macedon, 600 years before the birth of Christ, we need say no more of the superior durability of this record of history and of the fine arts, for where is the bust, the portrait, or the manuscript, to enter competition with the medal? Accident lately enriched me with the "Report from the Select Committee on the Royal Mint, together with Minutes of Evidence, ordered by the House of Commons to be printed 30th June, 1837." And I was delighted to find, by the evidence of J. W. Morrison, Esq., deputy-master of the Mint, at page 13, that the English government have become so sensible that medal-engraving is a subject of national interest and importance that they have appointed a very eminent artist, Mr. Pistrucci, solely to engrave medals. At least, so I understand the printed evidence, which is thus: "Question. 177-3. Lord Lowther. There is Mr. Pistrucci? Answer. He is entirely distinct from the coinage, he only makes such medals as the government may require.

"179. Mr. Hume. Such as the coronation medal? No, the chief engraver made the last, he ought, perhaps, to make them.

"180. Is Mr. Pistrucci the chief medalist? Yes, he receives an allowance as medalist."

From this evidence I apprehend that there is at her majesty's Mint an engraver of medals, besides the engraver of the coins, and who is "entirely distinct from the coinage," and whose sole occupation is to engrave medals for government.

This certainly is redeeming our past neglect of medals in a most liberal manner, which induces me, Mr. Editor, to trouble you with this communication, for it would be a very gratifying circumstance to such of your country and provincial readers who, like myself, are collectors of coins and medals, if you, or any

other person, would inform us, through the medium of your columns, of what has followed from this praiseworthy addition to the establishment at the Mint? What medals have been engraved? A brief description of their obverses and reverses? And what we shall be more particularly anxious to know, how they are to be procured by humble individuals like myself? At the Mints of Paris and St. Petersburg, I know that the government allow every person, native or foreigner, to purchase any medals that they have had engraved, at a regulated price. You can give a list of what medals you wish to purchase; and you are directed on what day to return, when they will have been struck for you. I hope that our Mint has adopted a similar arrangement; and, Mr. Editor, you, or your correspondent, would add to the obligation, so conferred on us rustics, by any information of what may be in progress in the medallic department of the Mint: for, since the 18th April, 1837, there have been many events of great public interest. The death of that honest British sovereign, King William IV.; the accession and coronation of a virgin sovereign, carrying back our historic recollections to her great and glorious predecessor, Queen Elizabeth; her majesty Queen Victoria's marriage to Prince Albert, by which the throne of this empire will be transferred from the house of Hanover to the house of Coburg; the birth of the princess royal; the taking of Ghaznee, for which Sir John Keane has been raised to the peerage; the suppression of the rebellion in Canada, for which Sir John Colborne has been created Lord Seaton,—his successor, as Governor-General of Canada, Mr. Poulett Thomson, has lately been created Lord Sydenham; I can't state for what, but of course you know in London;—the glorious naval campaign in the Mediterranean, closed by the capture of St. Jean d'Acre in four hours, which was taken by the Crusaders on the 12th July, 1191, after a siege of three years, recalling to the world the previous triumphs of the English at the same fortress, and when the red cross of Saint George was planted on her walls by our king, Richard I.,—and for repeating which, we may presume that Admiral Sir Robert Stopford will be created Earl of Syria, unless his being a Tory should prove a bar-sinister to his being rewarded as his military and civil contemporaries have been. Yet Mr. Pitt created Sir John Jervis, who was a bitter Whig, Earl St. Vincent, for a victory of much less national benefit. Be that as it may, as a collector I must presume that, of course, there is a medal ordered to record this renewal of our naval, which are our natural national glories. A success which the Duke of Wellington thinks so singularly transcendent, that in justice to future admirals, he cautioned the Empire, in his speech in the House of Lords, not to expect that similar could often occur. Doubtless, we in the distant provinces can know but very imperfectly the many events that interest a nation's welfare; and therefore, so far from feeling ashamed, if the list of medals engraved by Mr. Pistrucci should be much more extensive than what I have drawn out, I am prepared to expect it, though I cannot suppose that one of those towards which I have glanced can have been omitted.

There have been so many rumours respecting the copper coinage of our sovereign lady, that now is, Queen Victoria, that we Devonshire collectors were quite in a puzzle to guess what it would prove to be. An enterprising grocer

of this city, having got some pennies, halfpence, and farthings, spic and span new, as they left the Mint, for the accommodation of his customers, our apprehensions have been most agreeably set at rest. The busts are uniform in design, and vary only in excellence of execution. I think that on the penny is the finest, and superior even to that on the half-crown. Indeed, confined as an artist of the present day is, by the trammels of the machinery in coinage, I do not think any engraver could produce a finer head. It has her majesty's ease, sweetness, and dignity, with the greatest delicacy of outline, and characteristic truth of nature. The hair is beautiful in design and execution, equally true to nature, and gracefully arranged in masses, such as the eye perceives, and not presenting us with a wisp of snakes, which a six-foot magnifying glass only could startle us with. And, what to her majesty's loyal but distant subjects, is neither least nor last in their estimation, we are assured by those who are perfectly acquainted with the queen's features, that the coinage gives us by far the most correct portrait that we have of our sovereign. The reverse continues the beautiful and classical Britannia of George IV. Had the artist never done any thing else for the coinage than design this figure, he would have merited well of his country. At the same time, I think, that to mark our insular empire, Britannia should be seated more decidedly on a rock, and the rock also beaten on all sides by the waves of Daddy Neptune. I would likewise wish that the inscription, instead of being "Britanniar: Reg: Fid: Def:" should be "Britanniarum Regina, F: D:" the former has nineteen letters, my emendation, twenty: consequently, the increase of one letter cannot be considered as a bar.

An inscription on a coin or medal, being a material part of the record, the words, if possible, should not be abbreviated, for an abbreviation must be imperfect, as it may not be understood; but if you have not sufficient space, give the material part of your inscription perfect, and reserve your abbreviation for the less important words. Now it is certainly of more consequence to clearly inform those who may be studying a penny of Queen Victoria's some two or three thousand years hence, that she was Queen of Britain, than that she was the Defendress of the Faith (a title, by the by, which I, as a member of the Church of England, opine it is very incongruous for our Protestant sovereign to retain, being that it was conferred by Pope Leo X. on Henry VIII. for defending the Church of Rome against the attacks of Luther). With the new copper coinage we have, also, had an arrival of new silver, half-crowns, shillings, and sixpences. The half-crown presents the novelty of the shield being charged with only the arms of England, Scotland, and Ireland, as in the time of Queen Anne. But the two smaller coins continue to bear a label on their back to inform her majesty's loving subjects, that this is "one shilling," and the other only "sixpence;" reminding us of the stupid tricks enacted in our streets a few days ago (say the 1st of April), when our would-be wits might be seen pinning papers, charged with some impertinent silliness, on the skirts of well-known and respectable people, and then chuckling at their successful folly. The starving ghost of an apology that has been put forward for this nonsensical information is, that it is to prevent the shillings and sixpences, which have hitherto had the royal arms on

them, being gilt, and then made use of to pass as sovereigns and half-sovereigns. Now on referring to page 225 Appendix to the Parliamentary Report of the Royal Mint, I find that from 1816 to 1824, there were coined more than seventy-three millions of shillings; and from the same period to 1829, above forty millions of sixpences, all charged with the royal arms. So that the falsifiers of coins have upwards of 113 millions to pick and choose for their nefarious purposes! Really those who put forward this as a *reason*, either calculate very largely on the want of sense in the public, or indicate rather strongly its absence in themselves. I shall be more charitable, and attribute it to that rage for novelty which induces people, whose heads are guiltless of brains, to confound change with improvement. Otherwise, why quit the last shilling of George IV., A.D. 1825, which, instead of the arms, had the royal crest on the reverse? But, no! there must be something *new*! and then such news as the shillings and sixpences of King William the Fourth burst on the public with—"Good people," said the august shilling, "don't presume to fancy that I am only sixpence; learn that I am of much more consequence."—"Believe me," said the timid sixpence, "I don't attempt to represent myself as one shilling, I assure you; I am but half her value." And who, Mr. Editor, I would ask, from the Land's End to John o' Groat's House, needed this information? What age, sex, state, or condition, required it? Take yonder beggar sitting by the road-side, who was born blind, as the benevolent Christian passes by and drops his alms, does he require the good Samaritan to inform him of the extent of his charity? The moment the coin falls into his outstretched hand, he knows whether it is "sixpence" or "one shilling." Pass we on to the parish workhouse, mark that poor boy, whose glimmering intellect just saves him from the confinement of the county lunatic asylum. Quiet and docile, he is the willing messenger of the community, and feels himself of consequence when employed to fetch, or carry, or go on errands. Even in his twilight of reason, he intuitively discerns that the smaller-sized coin will give him a lesser quantity in return at the village shop to which he daily resorts to make purchases for the sick, the maimed, or the halt, of the pauper inmates; and yet the wise Gothamites think it necessary to give that information to the shop-keeper of London or Exeter, who, from the time he was able to reach up to the counter, has been calculating the value of a farthing; which is instinctively known in the absence of vision, and where intellect has been vouchsafed only, as sight to the mole, in its most finis- timal degree.

Crabbe, in his "Village Register," speaks of some of his flock "who find a bye-path to the house of fame;" and fame—historic fame—shall be conferred on the authors and abettors of "one shilling" and "sixpence." In the next edition of Ruding's "Annals of the British Coinage," they may fairly calculate on a tribute to their merits—possibly something to this effect:—"A.D. 1831 to 1841. The shillings and sixpences of this period have, on the reverses, their respective value in letters, the word being crowned and flanked on the dexter side with a branch of laurel, and on the sinister with one of oak, and are familiarly known as 'The Loggerhead Coinage.' This *sobriquet* had its origin from a 'Tradesman's Token' of 1795, well known to collectors, copied from a sign at Brentford, where *two* idiotic heads are grinning

at each other, and when the spectator looks up for information, he finds himself lugged into an unwilling fraternity by reading, 'We three Loggerheads be.' Shillings and sixpences, as my readers are well aware from these Annals, had been the current coin of England for now more than three centuries, when some learned Thebans found out that it had become necessary to teach the public their current value; and, to prevent any future mistakes on the part of buyers and sellers, suggested to the ruling powers the necessity of impressing its value on each coin. The wisdom of the advice was duly appreciated, and the devices ordered accordingly; and, further, to do just honour to the adviser and the adopter, a branch of laurel was added, as representing the high and mighty; and one of oak, to testify to the merits of the lowly. And thus, when the coins came out, and such a splash of crown and wreath flashed on the eye, surrounding an inscription,—something very marvellous indeed that inscription was expected to be. But no individual ever read it without feeling that the coin laughed him in the face, and recalled to his mind its prototype at Brentford, that had trapped him in a similar manner."

When the House of Commons, in 1648, murdered their sovereign, and trampled the Church of England in the dust, in the same spirit of impiety and insolence, they issued a coinage, on the obverse of which we read, "The Commonwealth of England," and on the reverse, "God with us;" which induced one of our gallant Devonshire cavaliers to remark, with equal truth and wit, "God and the commonwealth are on different sides of the question." And when I look at the busts on the shillings and sixpences of King William IV. and Queen Victoria, I feel the greatest admiration at the combined beauty of design and execution which they present to the eye; even seeking for a fault, but unable to find it. Each portrait is true to nature, speakingly alive, and strikingly characteristic of such very differing personages as the sailor king and the youthful queen. But when I turn the coin, and am presented with "sixpence" and "one shilling," I have a practical confirmation of the correctness of Buonaparte's celebrated axiom, "There is but one step from the sublime to the ridiculous."

EAXANTE CIV.

5th April, 1841.

#### ARTS AND SCIENCES.

ROYAL INSTITUTION.

FRIDAY, April 2.—Mr. Brayley, 'On the Geology of the Moon,' referred to the views of early astronomers in regard to the structure of the lunar orb, and to the opinions gaining ground that the moon is of like nature with the earth, and extensively volcanic. He contrasted delineations of her surface, as observed through the telescope, with representations of the known tracts of volcanoes, active and extinct, of our own globe, and pointed out their strong resemblances. The similarities were very striking. Mr. Brayley's speculations on the character of the moon's substance, &c. &c., were good; but we agree with him (his admission to this effect produced a general smile) that, after all, we know very little on the subject. And yet a little while we shall be better informed. The success of Lord Oxmantown, the present Earl of Rosse, in casting specula of large dimensions, and his spirited devotedness to science, tend to this acquirement. Probably soon from the observatory at Armagh to the moon will be but a short distance, and the structure of our bright satellite thence minutely

visible. The experimental observations, with the Oxmantown reflecting telescopes, by Sir J. Robison, published in the "Transactions of the Royal Irish Academy," hold out promise of vast additions to astronomical knowledge. The great difficulty experienced in the castings for the Herschel telescope is overcome, and one of unprecedented power is being constructed by the Earl of Rosse.

#### ZOOLOGICAL SOCIETY.

MR. YARRELL in the chair. A note from Sir Robert Heron was read. It related to a young kangaroo which had crawled out of the pouch of the parent long before the proper time, and was, consequently, unable to return; its body was marked all over by the mother in her attempts to get it back into the pouch, it was quite naked, and unable to move; for some hours the keeper could not be found, and when he arrived the little animal was scarcely alive. The keeper took it home, gave it milk, and by careful treatment it quite revived and was restored to the pouch of the mother, where it has remained for five days, appears to be perfectly well, and frequently protrudes its nose. The mother never left it and was evidently under great anxiety.

#### CHEMICAL SOCIETY.

WE shall, from time to time, turn the attention of our readers to the proceedings of the above newly-established Society. Meantime we may state that its meetings are held on alternate Tuesday evenings, at the Society of Arts, and that Mr. Aikin, so long connected with that society, acts as Treasurer.

#### PARIS LETTER.

April 13, 1841.

Academy of Sciences. Sitting of April 5.—M. Pelletan, Professor in the Faculty of Medicine, read an interesting memoir 'On the Means of Producing the Evaporation of Liquids by more Economical Means than those commonly adopted.' He proceeded on the principle that, to keep up ebullition indefinitely, and therefore to produce evaporation, in a boiler, it was necessary to draw off by some means or other the vapour so produced, and to send it into the heating apparatus of the boiler by compressing it so as to raise the temperature only four degrees. This elevation of temperature could be effected by a pressure equal to one-sixth of an atmosphere, and by this method four-fifths of the fuel usually employed in such operations might be economised. He calculated that the power of a single horse would suffice, by this method, to produce the evaporation of 150 kilogrammes of water (300 lbs.) per hour. In applying this method to various other purposes, he estimated that the force of two men would suffice for evaporating salt water enough to supply potable water to the crew of a large vessel; and great savings might be effected in sugar refineries, salt-pans, &c. A commission was named to report on this paper, and method of M. Pelletan, and also to superintend the experiments connected with it on a large scale.—M. E. du Mesnil addressed to the Academy a description of a new steam-boiler warranted not to burst.—M. Pelouze read a letter 'On the Decomposition of Ammoniac by Combinations of Azote with Oxygen,' and also, 'On his Researches into the Properties of Hypozotous Acid and Azotous Acid.'

The second part of a paper, by M. Fuster, 'On some Extraordinarily Cold Winters experienced in Europe,' was read. That of 1788-9 had been preceded in France by a sum-



mer of extraordinary heat and drought. The maximum average of cold for the whole country was on the 31st December, and was 18°6 below zero of the centigrade scale; but in the north of France the maximum was 26°25, and in the south, 26°87. The cold came on suddenly every where, but later in the south than in the north; and the thaw took place about the middle of January. The winter of 1819-20 was cold throughout France; the severe frost beginning at the end of the first week in January. The cold was more intense in the south than in the north, but did not last so long. At Paris, the maximum was 14°3 below zero of the centigrade scale; at Toulouse, 13°8; at Marseilles, 17°5. The winter of 1829-30 was preceded by a cold wet autumn: at Paris, during the continuance of the extreme cold, the thermometer stood below zero for twenty days running; at Strasburg, twenty-nine; Bordeaux and Toulouse, from twenty-five to thirty-one days. The maximum of cold was felt nearly every where on the 28th of December; and it was 10°1 below zero at Marseilles; 13°1, at Bordeaux, Avignon, and Strasburg; 14°5, at Paris; 17°5, at Pau; and 21°2, at Toulouse. The thermometer rose at the beginning of January, but fell about the middle of that month, and the cold was then nearly as great as in December: less, however, in the south than the north of France. A thaw took place on the 18th of January. From the 29th of that month to the 6th and 7th of February, the cold again became excessive, but more in the north than the south. The maximum of cold in that month was from 27°5 below zero to 28°1: cold weather, with alternate thaws and frosts, lasted till the beginning of April.

The Geographical Society held its first general sitting for the year on the 2d instant, under the presidency of M. de Las Cases. After an introductory discourse by this gentleman, on the state and prospects of geographical knowledge, a report was read by M. Daussy for awarding the prizes. The large gold medal was given to Admiral Dumont d'Urville for his discoveries in the antarctic circle, and during his voyage of circumnavigation; honourable mention was made of Messrs. Dease and Simpson for their discoveries in North America; of Mr. Schomburgk, for his exploring expedition in Guyana; and of Colonel Codazzi, for his geographical and topographical labours in Venezuela. M. d'Avezac read a learned memoir 'On the Country and People of Yebou, in Africa'; and M. Prax who had recently returned from Arabia, presented an interesting notice 'On Meccah, and Arabian Women.' The officers for the year were elected as follows: President, M. Villemain; Vice - Presidents, M. Walckenaer and Admiral Dumont d'Urville; Secretaries, Messrs. Ternaux-Compans and Didot; Secretary, M. d'Avezac.

The twenty-second volume of the "Annuaire Historique Universel" (for 1839) has appeared. Government has decided on boring an Artesian well in the middle of the Garden of Plants to the depth of 3000 feet, in order to cut through all the strata of the Paris basin, and to get water at a high temperature.

#### LITERARY AND LEARNED. UNIVERSITY INTELLIGENCE.

OXFORD, April 3.—The last day of Lent Term, the following degrees were conferred:—  
*Doctor in Civil Law*.—T. Twiss, Fellow of University College.

*Masters of Arts*.—Rev. — Snow, Merton College; Rev. J. Sparling, Oriel College.

*Bachelor of Arts*.—Rev. R. B. R. Mynors, Christ Church.

#### LITERARY AND SCIENTIFIC MEETINGS FOR THE ENSUING WEEK.

*Monday*.—Statistical, 8 P.M.; United Service Institution, 9 P.M.; British Architects, 8 P.M.

*Tuesday*.—Linnean, 8 P.M.; Civil Engineers, 8 P.M.; Horticultural, 3 P.M.; Architectural, 8 P.M.; United Service Institution, 3 P.M.

*Wednesday*.—Society of Arts, 7½ P.M.; Geological, 8½ P.M.; London Institution, 7 P.M.

*Thursday*.—Royal Society of Literature, 4 P.M.; Royal, 8½ P.M.; Numismatic, 7 P.M.

*Friday*.—Royal Institution, 8½ P.M.; Antiquaries (Anniversary), 2 P.M.

*Saturday*.—Westminster Medical, 8 P.M.; Mathematical, 8 P.M.

#### FINE ARTS.

##### THE DESCENT FROM THE CROSS.

By J. E. Carew.

We have this week enjoyed a high treat in our enjoyment of works of art, by being invited to inspect a Descent from the Cross, modelled in fully the life size by Mr. Carew. Much as we have esteemed the previous productions of this artist, whose mind is so richly endowed with that association of invention and classical spirit which belong to the first attributes of genius, we confess that we were not prepared for the noble, affecting, and we may say sublime, production now under our notice. The group consists of ten figures, and is happily conceived in a pyramidal form from the summit of the cross to the rough and uneven ground on which it is erected. The dead body of Christ is admirably wrought,—death in the features, and death in all the limbs, death composed and elevated as of a God, and not distorted by the infliction of human tortures. The features are calm and dignified—a rare mixture of earth and heaven. Mary the mother, and Mary Magdalene, on either side, seem to carry out a similar idea in two figures and countenances, differing in expression; as in one the celestial, and in the other the terrestrial feeling predominates. The Virgin lifts her face in rapt faith to that sky whither her son is about to ascend. The Magdalene, kneeling and weeping, with her face covered by her hand, is an exquisite image of absorbing grief. Joseph of Arimathea, and the other male figures engaged in bearing the corpse in its linen sheet from the cross towards the sepulchre, are worthy of the rest. The heads are treated in a masterly style—the action is muscular and correct, and yet graceful in composition, and the various positions skillfully maintained. A boy on the right is charmingly natural; and, of the whole, we can truly say, that it is a work of sculpture such as we have never before seen in the line of Scriptural representation and sacred art from any member of the British school. It resembles, indeed, one of the most splendid emanations which adorn the churches in foreign lands, where the utmost exertions of the greatest artists have for ages been called into requisition to realise such holy thoughts as

"Allure to brighter worlds and point the way!"

We speak, though too briefly, of this performance, in enthusiastic terms; but we are sure that no lover of the art can see it without joining in our opinion that it places its author in the very highest order of those who have ever practised the immortal branch of the profession to which it belongs. It is in itself an exhibition.

*Art-Union*.—The distribution of the Art-Union annual prizes takes place on Tuesday next.

#### NEW PUBLICATION.

*Le Keux's Memorials of Cambridge*. Letter-press Descriptions by T. Wright, Esq. M.A. F.S.A. No. XII. London, Tilt and Bogue. THIS Number illustrates the Parish of Great St. Mary. The interior of the church, a font, and a curious old chest, are its appropriate embellishments; and the text is so full of interesting antiquarian matter, that we cannot resist the disposition to quote a portion of it:—

"The parish occupies the most central part of the town, and contains the market-place, from which circumstance it was frequently called *Parochia Sanctæ Mariæ ad Forum*. This parish includes within its boundaries not only the town and shire halls, the seat of the government of the town, but also the Senate House in which is transacted the public business of the university.

The street running to the market-place, on the north side of the church, was formerly called Sheders' Lane, because it was occupied by the manufacturers of sheaths for swords, daggers, &c.

The parish of Great St. Mary appears to have contained some of the oldest scholastic buildings in the town. The Glomery School (*schola glomeræ*) was apparently the most important building of the university at a period of which we have no satisfactory records in university history.

The oldest gilds in England of which we have any record were established at Cambridge and at Exeter. The rules of the one at Cambridge afford so curious an illustration of the state of society in the town at a very remote period, that it will be hardly necessary to make an excuse for inserting them here. They are written on a leaf of vellum, in a hand, perhaps, of the ninth century, and once formed probably the fly-leaf of a missal or other book belonging to the gild; but it is now inserted in one of the volumes of the Cottonian MSS. (*Tiberius, B. V. fol. 75, r.*). It was printed with a Latin translation by Hickeys. This document is valuable also as furnishing a specimen of the language used at Cambridge at this remote period. It is in parts obscure, and perhaps imperfect at the end. It may be here observed that *gild*, and not *guild*, is the proper orthography of the word. Here in this writing is the declaration of the laws which the members of the gild of thanes at Cambridge have resolved upon. The first is that each give his oath to the others on the sacrament, of fidelity before God and before the world, and the whole society shall always help him that has most right. If any member die, let the whole gildship bring him (for burial) to the place he chooses; and he who does not come thereto shall pay a syster of honey, and the gildship shall pay half the expense of the funeral feast of the departed; and each shall give twopence in alms, and as much of the sum collected as is right shall be offered at St. Atheldritha's. And if any member have need of the assistance of his fellow-members, and it be told to the reeve nearest that member in the case of the member not being near, and the reeve neglect it, he shall pay a pound. And if the lord [of the gild] neglect it, he shall pay a pound, unless he be on lord's need, or be very sick. If any one kill a member, let the fine be not less than eight pounds. Then, if the slayer refuse to pay the fine, let all the gildship avenge the member, and every one bear his share. If one do it, let all bear equally. And if any member slay a man, and he be needy, and he must make compensation for his deed, and the slain man be a man of twelve hundred shillings,

let each member give half a mark to help him. If the slain man be a ceurl, let each give two oras; if a Welshman, one ora. If the member slay any one by wrong and by folly, let himself bear the consequence of what he has done. And if a member slay his fellow-member by his own folly, let him satisfy the kinsmen himself, and buy again his place in the gild with eight pounds, or lose for ever the right of fellowship and fraternity. And if any member eat or drink with him who has slain his fellow-member, unless it be in presence of the king, or of the bishop of the province, or of the alderman, he shall pay a pound, unless he can make it appear by two witnesses that he did not know him. If any member abuse another, let him pay a syster of honey; and if any one abuse another, let him pay one syster of honey, unless he can clear himself by his two witnesses. If a servant draw his sword, let his lord pay a pound, and the lord may have it as he can, and let all the gildship help him that he recovers his money. And if a servant wound another, let the lord [of the wounded servant] avenge it, and let the whole gildship inquire that he have not life (?). And if the servant sit in his way, he shall pay a syster of honey; and if any one have a foot-stool, he shall do the same. And if any member die or be sick abroad, his fellow-members shall fetch him, and bring him dead or alive whither he wishes, under the same penalty as has been named. If he die at home, the member who does not go to fetch his body, and the member who does not attend at his morning speech (? death-wake), shall pay his syster of honey."

## ORIGINAL POETRY.

WHAT WERE HER EYES LIKE? POET, SAY!

By James Bruton,

Author of "Little Lays for Little Learners."

What were her eyes like? Poet, say!  
They seem'd, through their silken lashes,  
Like the blue of a bright Italian day,  
Or star that through darkness flashes.

What were her lips like? Poet, say!  
Like beautiful buds a growing  
On one fair stem in the month of May,  
But far more perfume throwing.

What were her teeth like? Poet, say!  
They seem'd, with the live assunder,  
Small caverns of pearl that hidden lay,  
Or just shewn to excite our wonder.

What were her cheeks like? Poet, say!  
Like the bloom the peach receiveth—  
Which the amorous sun, on a summer's day,  
Doth kiss, till a blush it leaveth.

## SABBATH CHIMES.

There's music in the morning air,  
A holy voice and sweet,  
Far calling to the House of Prayer  
The humblest peasant's feet.  
From hill, and vale, and distant moor,  
Long as the chime is heard,  
Each cottage sends its tenants poor  
For God's enriching Word.

Still while the British power hath trod,  
The cross of faith ascends,  
And like a radiant arch of God,  
The light of Scripture bends!  
Deep in the forest wilderness

The wood-built church is known;  
A sheltering wing, in man's distress,  
Spread like the Saviour's own!

The warrior from his armed tent,  
The seaman from the tide,  
Far as the Sabbath chimes are sent  
In Christian nations wide,—  
Thousands and tens of thousands bring  
Their sorrows to His shrine,  
And taste the never-failing spring  
Of Jesus' love divine!

If, at an earthly chime, the tread  
Of million, million feet  
Approach when'er the Gospel's read  
In God's own temple-seat,  
How blest the sight, from Death's dark sleep,  
To see God's saints arise!  
And countless hosts of angels keep  
The Sabbath of the skies!

C. SWAIN.

## THE DRAMA.

EASTER is a busy dramatic time, and all the theatres put forth their strength in novelties on Monday.

At *Covent Garden* we had *Beauty and the Beast* as a "comic, romantic, operatic, melodramatic, fairy extravaganza," in which scenery by the Messrs. Grieves, decorations by Mr. Bradwell, dresses by Mesdames Glover and Rayner, and machinery by Mr. Sloman, bore off the palm of show and spectacle. The rhyming dialogues disclosed some humour in allusions, points, and puns; and the musical travesties were in general pleasant, though three were too many of them, and too long. Three-fourths of the piece might have passed for serious opera; and parodies from the *Somnambulist*, &c., gave no indication of their caricature character. Even "Jim along Josey," by Vestris, had almost been mistaken for a grave air. When abbreviated as much as can possibly be done, to admit of the working of the fine appointment and exhibitions of rose palaces and other *magnifique* appearances, with the acting of Bland and Harley, and the singing of Vestris, Rainforth, Grant, and Harrison (who, by the by, is by no means beast enough, but a good-looking fellow in rough pea-clothes, such as are now generally worn by exquisites imitating cabmen and boatmen), this burletta will probably do all the business which the holiday times require for the theatre. If some drollery can be infused into it so much the better; for one does not like to be solemn till near the small hour after midnight.

At *Drury Lane*, a new *Caspar*, Herr Staudigl, appeared in the *Freischütz*, and was much and justly applauded by a good house.

At the *English Opera House*, *The Uncatchy Bride* was followed by a new piece of earthly mould, called *The Deer-Stalkers*, which was deservedly successful. It is a Scotch affair, and, when good, there are none better for the stage, or tell more upon an English audience. Wilson and McIan are two towers of strength in compositions of this kind, and are both excellent in the present instance. Stretton, Duruset, and Miss Gould, have also characters well suited to them, and of which they make the most. Altogether *The Deer-Stalkers* bids fair to have a long and popular run.

The *Strand Theatre* has been doing well throughout the week with *Adelphi* folks, as their own theatre has been occupied by Mr. Adams and his attractive astronomical illustrations.

The *Haymarket*,\* newly and beautifully decorated, opened with the *Rent Day*, Madame Celeste, and *Tom Noddy's Secret*.

The *Olympic* was opened by Mr. Wyld with three novelties, of which the *Little Gypsy* was the best; but all went well.

*Astley's* and the *Surrey* also put forth their attractions; and we hope, by some ubiquitous process, to tell our readers all about them in due time.

## VARIETIES.

*The Literary Fund*.—The chair at the approaching anniversary of the Literary Fund is to be taken by the Earl of Ripon,—a circumstance which bodes well not only for the attendance of a numerous company, but for the subscription funds of an excellent charity. The word does not contain a class of human beings more deserving of sympathy than the unfor-

\* The mystery hanging over the fate of the brightest comic ornament announced at this theatre, Mr. Tyrone Power, is so painful and distressing to us, that we cannot bring ourselves to visit it, or criticise its performances.

tunate among the sons and daughters of literature; and even the mistaken wanderers who have been beguiled into the pursuit without a capacity for accomplishing their desires, are equally objects for pity and succour.

The *Adelaide Gallery* and the *Polytechnic Institution* have been crowded during the holiday week. The "Bi-scenoscope" of the former and the "dissolving views" of the latter, both, we believe, an adaptation of the well-known Lent exhibition of "Childe's views," to the illuminating powers of the oxy-hydrogen light, the views being highly magnified attracted especial notice. The lectures also on the polarization of light and its beautiful phenomena, by Mr. Clarke, at the one, and on the electrolyte, by Mr. Bachoffner, at the other popular place of instructive amusement, were listened to with more attention than we expected during the days of the juveniles and of the working classes. The audiences were indeed most attentive, and appeared to derive, from the explanations and illustrations, much pleasure. It seems that very frequently, almost every day, the question is asked whether the electrolyte and the daguerrotype are the same. We do not wonder at this, when, as Mr. Bachoffner stated, and as we very recently observed, in the leading journal these terms and the processes were confounded. Had the writer's face been blacklead, and immersed in a solution of the sulphate of copper, or other metallic salt, a lasting impression would, doubtless, have been made upon him, and he would have understood the difference between that process of taking casts, or likenesses, and the method of the daguerrotype, to which he had probably submitted, and afterwards attempted to describe. But to return to the more immediate subjects of this brief notice; both the Institutions are indefatigable in their catering, novelty follows novelty in quick succession, no sooner is a discovery in the arts or sciences announced, than it is, if possible, exhibited at the one or the other; these Galleries are deserving of extensive support. At the *Adelaide*, we understand, arrangements are making for evening exhibitions on a liberal scale. We wish prosperity to both.

*Numismatics*.—The fine collection of coins belonging to the late Baron Bolland is about to come to the hammer.

*Soundings at Sea*.—A Mr. Bain has invented an ingenious electro-magnetic apparatus for taking soundings at sea. By breaking off the electric current a bell is struck upon the deck of the vessel, and indicates the precise moment when the lead touches the bottom of the water.

*Preservation of Wood, Canvass, Cordage, &c.*—The *Liverpool papers* state that Sir W. Burnett has invented a new means of preserving timber, canvass, &c., which he has patented. It is represented to be far superior to any process now applied to the materials for ship and house-building, and to render them almost indestructible by fire.

*Pharmacy*.—A Pharmaceutical Society is about to be formed by the principal members of that branch of medicine, to protect its interests in these days of reform and alteration.

*Richard Dagley, Esq.* died on the 1st inst. at his residence, Earl's Court Terrace, Old Brompton, aged seventy-six. In our next we will give a memoir of this veteran artist and truly excellent man.

*Roman Remains in Germany*.—The foreign journals state that some very important Roman ruins have been uncovered on the Heidenburg,

about four miles from Wishden. They consist of a very strong fortress, flanked by twenty-eight towers, and surrounded by a triple moat.

**Yankee Doodle-isms.**—A lady was expressing her great fondness for sucking pig, when an Irish gentleman exclaimed, "Faith, if you'd have said you were fond of sucking lollypops I'd ha' thought nothing of it, but sucking pigs is the quarest taste I ever heard of."

A Tory voter, celebrated for his stupidity, having been charged with committing an assault at an election, the magistrate summarily dismissed him, with the remark that he was not going to disobey the decalogue, which declared, "Thou shalt not commit a-dull-Tory."

#### A SONG.

Sorrow hath shed  
Her sad tears around thee;  
Bright Joy hath smiled  
And pale Grief hath found thee.  
But weep not! oh, weep not, though sadness you see,  
For Penance will yet wreath her garland for thee.  
Now Sorrow's gone  
And Joy is returning,  
Gladness alone  
In thy bosom is burning.  
Then smile thou, for Pleasure I see,  
With wreaths of sweet flowers just woven for thee.—B.

#### LITERARY NOVELTIES.

*In the Press.*  
The True Church Viewed in Contrast with Modern High-Churchism. By Thomas Finch.

#### LIST OF NEW BOOKS.

Oxford Divinity compared with the Romish and Anglican Churches, by Rev. C. P. McIlvaine, 8vo. 12s.—On the Contingency of Great Britain, by W. Davidson, M.D., 8vo. The Epicure's Almanack, by E. Hill, 18mo. 2s. 6d.—Joan of Arc, the Maid of Orleans, by T. J. Serle, Esq., 3 vols. post 8vo. 11s. 6d.—Selections from the Dispatches and General Orders of the Duke of Wellington, by Colonel Gurwood, royal 8vo. 11s. 6d.—Russia under Nicholas the First. Translated from German, by Captain Sterling, fcap. 5s.—History of the French Revolution, by D. W. Johnson, 8vo. 8s.—Treatise on Cultivation of Cucumbers in Pots, by W. P. Ayres, 18mo. 3s. 6d.—Eva Von Troth, and other Tales; from the German, 2 vols. post 8vo. 11s. 6d.—Wilkinson's Manners and Customs of the Ancient Egyptians, second series, 3 vols. 8vo. 37s. 3s.—Colin Clunk, by C. Hooton, Esq., 3 vols. post 8vo. 11s. 6d.—The Hindostanee Interpreter, by W. C. Smith, Esq., Vol. 1, new edition, fcap. 8s. 6d.—Sir A. Cooper on Dislocations and Fractures of the Joints, by G. Lee, 8vo. 18s.—The Georgian Era, 3 vols. 8vo. new edition, 12s.—Glenullin, or the Son of the Attainted, 3 vols. post 8vo. 11s. 6d.—Family Exposition of the Pentateuch, by Rev. H. Blunt, Genesis, 12mo. 6s.—Julietta di Lavenza, by Mrs. Sherwood, 18mo. 2s.—Buckingham's (J. S.) America, 3 vols. 8vo. 2s.—The Image of God in Man; Four Sermons preached at Cambridge by the Rev. W. Harnes, 8vo. 4s. 6d.—The Election; a Poem, fcap. 5s.—The Zincali; or, an Account of the Gypsies of Spain, by G. Borrow, 2 vols. post 8vo. 18s.

#### TO CORRESPONDENTS.

\* \* We have this week devoted so much to Egypt and the Gipsies, both subjects of much interest, that some other divisions have been a little curtailed.

#### To the Editor of the Literary Gazette.

SIR,—In an article which appeared in the *Literary Gazette* of last Saturday, some account is given of a remarkable display of the aurora borealis, as observed at Durham and its neighbourhood on Monday evening, March 22d; a wish being at the same time expressed, that any simultaneous observations should be recorded, which might afford an opportunity of ascertaining the altitude of the phenomenon. It may, perhaps, not be uninteresting to state that, at a quarter past eight on Monday evening, March 22d, I observed a strong light in the north-west, evidently indicative of the approach of an aurora. At half-past eight well-defined beams, or streamers, of white light shot up from the horizon in the magnetic north, attaining an altitude of about 40°; but no portion of an auroral arch was visible at this place. These phenomena were of short duration; and in less than ten minutes after the appearance of the streamers, the auroral light had totally disappeared. If you deem these remarks deserving of a place in your valuable Journal, you will much oblige me by their insertion.

I remain, &c. &c.

Clapham, Surrey,  
April 12th, 1841.  
"Emma B. —" in good time, when we can make room.

\* Peter Quince, almost.

\* A similar phenomenon was seen at Belfast.—Ed.

#### ADVERTISEMENTS.

Connected with Literature and the Arts.

**BRITISH INSTITUTION, Pall Mall.**—The Gallery for the Exhibition and Sale of the Works of British Artists is open daily from Ten in the Morning till Five in the Evening. Admission, 1s. Catalogue, 1s.  
WILLIAM BARNARD, Keeper.

**THE SEVENTH ANNUAL EXHIBITION OF THE NEW SOCIETY OF PAINTERS IN WATER COLOURS** will open on Wednesday next, the 21st instant, at their Gallery, 53 Pall Mall, next the British Institution.  
JAMES FAHEY, Secretary.

**UNIVERSITY OF LONDON.**  
**NOTICE IS HEREBY GIVEN**, that the Annual Examination for the Degree of BACHELOR OF ARTS is appointed to commence on MONDAY, the 31st of MAY next. The candidates are to be received by the Registrar Fourteen days before the Examination begins.  
By order of the Senate,  
14th April, 1841.  
R. W. ROTHMAN, Registrar.

**UNIVERSITY OF LONDON.**  
**NOTICE IS HEREBY GIVEN**, that the following Classical Subjects have been selected for Examination in this University:—  
For the Matriculation Examination in 1841, Xenophon—the First Book of the Cypriote.  
Virgil—the First Georgics.  
For the Degree of Bachelor of Arts in 1842, Euripides—the Medea.  
Cicero—the Somnium Scipionis. The Second Philippic.  
The Oration for Ligarius, and for Archias.  
For the Matriculation Examination in 1842, Homer—the Eleventh Book of the Odyssey.  
Cæsar—the Fifth and Sixth Books of the Gallic War.  
By order of the Senate,  
14th April, 1841.  
R. W. ROTHMAN, Registrar.

**KING'S COLLEGE, London.**—Department of General Literature and Science.—The Classes in Divinity, the Classics, Mathematics, English Literature, History, under the Superintendence of the Principal and Professors, the Rev. R. W. Browne, T. G. Hall, and F. Maurice, will be REOPENED on TUESDAY, the 20th instant. The Classes for Private Instruction in Hebrew, the Oriental, and other Foreign Languages, will also be resumed.  
Medical School.—The Summer Session, during which Courses of Lectures in Botany and Forensic Medicine, and a Course of Chemical Manipulations will be given, will commence on Monday, the 24th of May.  
School.—The Classes will be Reopened on Tuesday, the 20th instant.  
April 7, 1841. J. LONSDALE, Principal.

On the 20th of April will be publicly published  
**THE Pair of splendid Prints, in Oil Colours,** representing the deeply-lamented Missionary, THE REV. JOHN WILLIAMS, late at Koroanwan, Landing at Tanna, and the last day of this devoted Missionary's life at Koroanwan.  
Prints, 11. 5s. each; Proofs, 11. 11s. 6d. each.  
The Description by J. Leary, one of the survivors of the massacre, and an Account of the scene when visited by Captain Cook and Captain Dillon, will be presented to the purchasers of the pair.

These are very striking specimens of Mr. Baxter's new method of printing in oil colours. The subject of them can never cease to be an object of interest to the Church of Christ while the world stands. They are beautiful works of art. Mr. Baxter has already contributed, from the proceeds of the sale, upwards of fifty pounds to the fund now being raised for Mrs. Williams, and hopes soon to make a second payment.—*Evangelical Magazine, April.*

The sum of fifty guineas, as a kind of "first-fruits," has already been generously presented by Mr. Baxter—an act just as honourable to him as a man, as his pictures are creditable to him as an artist. Such genius and such generosity must command respect, and ought to obtain public patronage.—*Christian Examiner.*

London: Published by the Patentee, G. Baxter, 3 Charterhouse Square; and may be obtained of the principal Booksellers and Printers.

#### VALUABLE BIOGRAPHICAL WORK.

**MESSRS. TILT AND BOGUE** having purchased of the Assignees of Messrs. Whitehead and Co. the remaining Copies of "The Georgian Era," offer them at the exceedingly low price of one Guinea. This valuable work, in 4 vols. 8vo., contains more than Eighteen Hundred original Memoirs of eminent Englishmen who flourished in the 18th and 19th Centuries, or who are still living. As a book of reference it will be found very useful.  
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#### BOOKS IN THE PRESS.

On the 1st of May will be published, in 8vo. price 2s. 6d. Part I. of the

**HISTORY OF THE BRITISH EMPIRE IN INDIA.**  
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Next week will be published, in 1 vol. 8vo. cloth, lettered.

**THE PHILOSOPHY OF MYSTERY.** By WALTER COOPER DENDY. Fellow and Honorary Librarian of the Medical Society of London: Senior Surgeon to the Royal Infirmary for Children, &c. London: Longman, Orme, and Co.

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13 Great Marlborough Street, April 10.  
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